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THE VEDIC MAGAZINE.

AND

GURUKULA SAMACHAR.

Edited by Professor RAMA DEVA.

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THE
Vedic Magazine

सर्वेषामेव दानानां ब्रह्मदानं विशिष्यते । (मनु०)

" Of all gifts that of the Divine knowledge is the highest and the noblest."—*Manu.*

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PRAYER.

LORD, make of me an instrument of Thy Peace!

Where there is hatred—let me bring Love.

Where there is offence—let me bring pardon.

Where there is discord—let me bring union.

Where there is despair—let me bring hope.

Where there is sorrow—let me bring joy.

O, Master, let me seek to comfort, rather than to be comforted; to understand, rather than to be understood; to love rather than to be loved.

For it is by giving that we receive.

It is by forgetting ourselves that we find Thee.

It is by forgiving that we are forgiven.

It is by dying that we are raised to life eternal.

AMEN.

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THE VEDIC CONCEPTION OF EQUALITY AND FRATERNITY.

(By Pt. Ganga Prasad M.A., M.R.A.S.)

अज्येष्ठासो अकनिष्ठास एते सं भ्रातरो वावृधुः सौभगाय। युवा पिता स्वपा रुद्र एषां सुदुघा पृश्नि तुदिना मरुद्भ्य। ऋ० ५। ६०। ५॥

(**एते**) These (**भ्रातरः**) brothers (**अज्येष्ठासः**) with no elders and (**अकनिष्ठासः**) with no youngers among them (**संवावृधुः**) seek to progress together (**सौभगाय**) for highest prosperity. (**एषां**) Their (**पिता**) father is (**युवा**) the ever young (**स्वपा**) and almighty (**रुद्र**) God. Their mother is (**पृश्नि**) the earth presenting variegated and beautiful colours, (**सुदुघा**) supplying well the various needs of and **सुदिना** bringing prosperity to **मरुद्भ्य** men.

Note.—The word **पृश्नि** *prishni* has been translated by Pr. MacDonnel into a "spotted cow." It means the "earth presenting variegated colours." The word **गो** *go* also which means a *cow* signifies the *earth* as well, and there is frequently a play on the two meanings of this word and its synonyms in Vedic literature. This explains why **पृश्नि** is called **सुदुघा** which literally means "of good milk." In the *Atharva Veda* XII, 1, 61 the earth has been similarly described as **कामदुघा** "supplying all our needs or desires as the cow supplies milk." That the word **पृश्नि** here stands for the *earth* follows conclusively from the fact that in another verse of the Rigveda (X 66·3) where too **पृश्नि** is similarly designated as mother of men, the sons of God, **रुद्र**, the word is used conjointly with **मही** which means the *earth*.

Brotherhood of mankind.

The first teaching contained in the verse is the great doctrine of *universal brotherhood of mankind*. It is practically recognised by all theistic religions being deduced from the *fatherhood of God* and is regarded as the cornerstone or fundamental doctrine of Theosophy. The *mantra* further emphasises the doctrine and strengthens the argument on which it is based by saying that as God is the Universal *father* so the *earth is the common mother* of all human beings. The Earth on which we are born, live, and move; which supplies all our needs, including food, drink, and raiment,—not only all our necessities, but also our manifold luxuries and our pleasures of life, has been properly called our common *mother*, as God is called our father. It is with a true poetic instinct that the great Bengali writer has in his celebrated song **वन्दे मातरम्**—which has deservedly become the *National Song of India*—hailed the land of his birth as *mother*. It is no stretch of language when we speak of our *motherland* or **मात भूमि** and no hyperbole

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or inaptness of comparison when the poet says जननी जन्मभूमिश्च स्वर्गादपि गरीयसी "The mother, and the land of our birth are higher than even the heaven." Love for the motherland is identical with the love for one's countrymen or *patriotism*. Similarly love for the mother Earth is the same thing as love far all mankind, or *humanitarianism*. Patriotism rightly understood is, or at least should be, a stepping stone to humanitarianism. In other words, the love for our own country should lead to the larger love for the Earth as the common mother of all men. Nor can there be a better or more practical mode of serving God than by serving his children or human beings.

Equality of All Men.

Another teaching inculcated in the *mantra* is the *absolute equality of all men*. Nothing could be more explicit or more emphatic than the words अज्येष्ठासः अकनिष्ठासः "having no elders or youngers among them." All men are *equal* in the eye of God or religion and there is no distinction of primogeniture or difference of birth among them. If all men do not *equally* enjoy the good things of the world, it is because all of them do not *equally* avail themselves of their opportunities and many of them simply throw them away. They might be doing this now, or might have done so in their previous birth. But all have *equal* rights as *equal* children of God and the Earth, and it would be an act of the greatest iniquity and monstrous injustice to deprive any human being of his natural rights on account of his birth in a particular caste, creed or country. What a refreshing and ennobling doctrine is this when contrasted with the unnatural and pernicious system of *hereditary castes*, with its inequitous distinctions based on the mere accident of birth, which is attempted to be fathered on the Vedas!

Caste System and Bolshevism.

Some people may smell *Bolshevism*, the extreme opposite or the very antithesis of the caste system, in the above teaching. Now apart from the somewhat fantastic system of social reconstruction and ethics associated with the name of Bolshevism, it must be allowed that there is an element of truth and justice in it *viz.*, the inherent *equality* of all men,— which accounts for its great success in several countries in spite of its other defects or excesses. But the Vedic doctrine of *varnas* is as distinct from Bolshevism as it is from the system of hereditary castes. Bolshevism is right so far as it insists on equal rights and equal opportunities for all men and inveighs against the unjust domination of the poor by the rich. It is wrong when it contends that all are entitled to *equally* share in the good things of the world *irrespective of the merits* they possess or the endeavours they put forth.

Democracy.

This is the age of *democracy* Its war cry is: *Liberty, equality and fraternity*. The *mantra* teaches *equality and fraternity* in the most unmistakeable manner. As for *liberty* there can be no denying it to the *sons* of *God*. The *mantra* thus teaches democracy in its truest form for सौभागाय the highest prosperity and happiness

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of mankind. Prosperity and progress are the birthrights of every man; they are the end of his being. And the means of attaining to them is by co-operation, union and joint action, संवादवृधु:। When all men, the *Brahmans* with their wisdom, and learning the *Kshattryas* with their strength and organisation, the *Vaishyas* with their wealth and resources, and the *Shudras* with their patience and industry, in other words when wisdom and strength, capital and labour, all combine and work together for the common weal of mankind, then is the highest prosperity attainable.

WHAT IS WRONG WITH OUR EDUCATION?

(By Prof. Vaswani M.A.)

What is wrong with the current system of education? That there is *something* wrong is generally admitted to-day. How many of the graduates of our Universities are celebrities in literature, in philosophy, in music, in medicine, in science? Is the result due to a long

conspiracy of circumstances?

The fact is, the problem of education has been conceived in *mechanical* not *biological* terms; our universities have simply *imitated* some of the great universities of the west and stand unrelated to the problems and experiences of our own life. Tagore rightly points out that our "evil fortune has been brought under the influence of the conjunction of two malignant planets—those of *imitation* and *badness* of *imitation*—producing a machine-made University."

Indian Universities have stood apart from

the stream of Indian life;

but the University in the case of Europeans, as Tagore rightly says is, "in their society, in their parliament, in their literature, in the numerous activities of their corporate life." Our Universities 'machine-made' now, must become *living corporations* if, indeed, they are to help us in the coming days. Thought must be linked up with life. As it is, our schools and colleges are, for the most part, like houses in which there are no windows; they stifle the growth of their pupils;

they do not contribute to that

freedom of the spirit

which is, to my mind, the end of education Indian Universities have been *receptive*; they will not become *creative* until they become *free* and are linked up with the life of the nation; clear and honest thinking is not a function you may expect of a *fettered* university.

To be *free* and *creative* our universities must help the *inner spirit* of India to realise itself. India has a mind, a spirit of her own; this needs to be awakened, and developed: this needs to become conscious of itself, and to realise and enrich itself for the highest service of man. No teacher is worthy of his office who has not some appreciation of India's mind, some sympathy with India's inner spirit; and that educational system is devitalising which is sceptic of

India's genius.

Indian education must reflect the history, traditions, and aspiration of India, the essential genius, the fundamental philosophy of the Indian mind. And Indian philosophy has not ignored the

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physical, the economic aspects of human life. Co-operation in agriculture or industry of which we hear in these days has not been unknown to India; and in the life as it was lived in the old *ashramas* there was *economic* co-operation, no less than intellectual and spiritual fellowship, between the teacher and his pupils. The *ashrama* was not simply a centre of intellectual instruction; in the *ashrama* the *guru* and the *shishya* lived a common life, tending the cattle, cutting wood in the forest, studying the scriptures and science as members of one family.

The old Indian system recognised the fact that man has a body as well as the mind, that, therefore, the student must train his senses, develop his body and do some work economically productive. The *Institution libre Ensenansa* of Spain is, perhaps, the only notable school in Europe which has introduced

manual work

throughout the whole course of elementary education and made it compulsory in the secondary course. The Aryan teacher recognised that manual labour was an indispensable element of education

A number of schools should be arranged round a central farm, so that pupils and teachers can work together, finding in it a centre of their co-operative efforts. Such schools will be of real interest to the villagers; they will teach the things bearing upon the farm, the garden, and home and sanitation. Such schools, too, will gradually become centres of village life and train the village-folk in social service.

As to the intellectual aspects of education, we must not be afraid of the values of Western Culture; we need the literature and history of Europe rich in the inspiration of freedom; we need the discipline of Western science; but we must not belittle the values of India's own cultures—the Hindu, the Muslim and the Zoroastrian cultures have a value for us and the world; indeed, without some appreciation of these we can not assimilate the culture of the West. The cultures of India must be co-ordinated with those of the West: how to do it? This should engage the attention of Indian Universities. As it is, intoxicated with the wine of European thought we often trample upon the culture of the East. I know of youngmen who disdain to talk in their vernacular or to read vernacular literature. But as I remarked on an earlier occasion, to speak in a foreign language is, for the vast majority, to put chains on their souls. Your heart can not speak out of the artificial environment of a language not your own. Therefore have I pleaded, again and again, for a revival of vernacular languages and literature. In Sanskrit and the vernaculars is stored the wealth of Aryan wisdom. India must be responsive to modern needs; but she must also be loyal to the inspiration of her past. The study of Indian culture must include our folk-literature. As I believe a great service would be done to India by opening

folk-schools.

for the study of Indian traditions. Such schools will be national in the fine sense of that word; they will give the pupils the knowledge of their past; they will create in them a new pride in their ancestors; they will bring back to us a knowledge of our ancient songs and stories. These folk-schools also teach modern subjects, economics, science, technic s, agriculture; so will the modern be linked up with the past and tradition will be used for building up the nation culture and the nation's future. Tradition is race-memory tradition must be the basis of popular; education; tradition comes out of the heatr and life of thepeople; and education fails of its purpose when it fails to stir the memory and dreams and aspiration a people. Our folk-literature has a value for us to-day; it has lived on through the rise and fall of many kingdoms and many dynasties; and its appreciation may yet deliver our society from some of its sordid dreams. Our folk-literature is educational in the widest sense of the word; it is not merely mental it has.

an æsthetic quality

which comes from the mighty heart of things. It is the inspiration of the Beautiful our education needs; the Beautiful will

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make us strong; the Beautiful will keep alive in our heart the flame of love and courage and sacrifice; the Beautiful will shield us against those outbursts of pride and ambition and selfishness which mar our public life.

Here then is work before us to develop a system of education Indian in spirit, responsive to the claims of the modern mind, and enabling the pupil to earn his livelihood, to train his mind, to educate his emotions and get the daily strength for life's work in communoin with the Wonder and Beauty of the world. This education is essential to India's social renewal and political progress; and without it our coming democracy will be no better than a herd of sheep.

DAMAYANTI—A DRAMATICAL POEM AFTER A TALE IN THE MAHABHARATA.

(By 'Bisudhatman.')

Act III.

In two scenes.

Scene 1st.—Kala walks alone. Enter Dwipara.

Kala.

And why hast thou come down unto the Earth?

Dwipara.

I may have come on business, e'en as thou.

Kala.

Business is slack of late, the Earth is dull.
Too much of *mantras* and of temple rites.

Dwipara (*winking.*)

It was to lock up temple doors thou cam'st.

Kala.

Thou thinkst the witty but thy wit's fool's.

Dwipara.

And thou like a fool's wit art a bit late.

Kala.

Too late for what? To honour thee, thou thinkst?
I never was too late yet for myself.

Dwipara.

Nay, not for me; but, aye, too late alas,
For Swayamvara at King Bhima's Court.
That's o'er and past; that went off without thee.
But hadst thou earlier been,'t had done no good.
Where four of Indra's Court see their defeat.
Such folk as you and I stayed well away.
The Princess Damayanti has been wed.
Unto King Nala of Nishada land.

Kala.

Unto King Nala, to that gambling knave?
I'll have a word to say in the affair.
I'll settle yet, Sir, with "Nishada's King"! (very sarcastic.)
I'll get that little crown from his wise head,
I'll play his boasted land into the hands.

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Of one who has an eye upon it now.
Think not, my Nala, thou canst play thy tricks.
On Mighty Kala, he's a match for thee.
And more,—he'll see thy lady go to one.
Who soon will be more fit and able be
To faster to her wants than thou, my King.
Ho for the game. Come, cousin, help me on.

Dwipara.

Agreed, friend Nala, I join in the game,
And laugh me sick to see the jolly sport,
And then I'll turn and laugh me well again.
It's fun for devils to see sighing swains.
When their true ove turns to the other man,
The one who holds the coffers and the keys.

Kala.

Agreed then, but it may take us some time
To catch that Nala he's a stubborn one.

(*They walk out.*)

Scene II.—A room in King Nala's place. (Pushkara alone.)

Pushkara.

Fate is unfair; the world is all unfair
Why should my cousin, Nala, have the realm,
While I must live and on his mercy wait?
Are not my claims quite equal unto his?

(Enter Kala on tip-toe. He walks stealthily up behind Pushkara and puts his mouth close to his ear.)

Kala.

Psst, mark thee, there's a way to get it all.

(Pushkara starts and looks about bewildered.)

Kala (rattling his dice.)

Try him—thy King—thy cousin—with the dice.

Pushkara (as if he suddenly caught an idea.)

I have a lucky thought, I'll try the knave.

(He takes the dice out of his pocket and rattles them. Kala laughs.)

Kala (huskily.)

And thou shalt win; I promise thee, thou shalt.

(Pushkara rattles the dice again. Kala laughs fiendishly and rattles his own dice near Pushkara's ear. Pushkara stands puzzled and as if listening.)

Kala.

Lo that's the sounds; now try the noble knight.
First for his money, then his horses, jewels,
Then for his elephants, his kingdom next,
And lastly for the lady he calls wife.
This is our moment; Nala's hard to catch.
Long have I watched, he thinks him mighty strong,
Is all in league with that insipid crew.
That hang round Swarga's gates and send their fumes.
(That make one sneeze and run in sheer disgust,
Of sandal wood and tulsi and the like,
And howl down silly rhymes unto the earth
Of which old women prattle, when we try.
To do our business with a lad or two.
It makes one sick to see that Nala sit.
Cross legged and quacking prayr's like an old crone.
Then he goes out and sees all kind of folk.
That were far better left unto themselves.
What's that to him when other folk cry "*pain*"
Or howl hunger, clamour for new rags.
They've made their Karma, let them wear it off.

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And thus he runs about the live long day.
Gives not a descent devil half a chance.
It's moons since last he tried his hand at dice.
"Will never play again," that is his vow.
But, ho, this morn I trapped him unawares.
He tripped a bit in those old croaking rhymes.
He calls his morning pray'rs at 4 o'clock.
And I slipped in, and now's our chance or n'er.
The chap is slipp'ry, be we on our guard.

(Enter Nala, followed by Dwipara. Kala nods to the latter and he takes his stand behind Pushkara, while Kala steps behind Nala.)

Dwipara (*Into Pushkara's ear.*)
Hist, be about thy business, now's the time.

(*Pushkara cheerfully.*)
Well, there is cousin; it is a long time.
Since I to see thee had the pleasure, friend.

Nala.
My time is not my own, as well thou know.
My subjects and my State are claiming me.

Pushkara.
There's such a thing as over doing it.
If thou fall ill, then who will mind the State?

Nala.
I scarcely have the time to think of that.

Pushkara.
High time, thou should, thou art like other men.
A little recreation did thee good.
He rattles his dice again, the two devils (do likewise and laugh.)

Kala.
(Making circles and other signs over Nala.)
Come and ease thy mind at play.
Burdensome is the hot day.
Just a little, don't say nay.
(Pushkara throws the dice on the table.)

Pushkara.
Let's have a throw, just for to pass the time,

Nala. (*Looking about as if dazed.*)
Nay, cousin, nay; thou knowst I play no more.

Kala (*still making circles.*)
Try a throw,—just once or twice.
Cooling to the nerves are dice.

(Pushkara throws and laughs, then hands the dice to Nala who holds them playfully in his hands.)

Kala. (*very eager.*)
Whete's the harm in just one throw?
Try thy hand,—now—let it go.
(He hits Nala's elbow; the dice fall on the table.)

Pushkara.
Well done; now, cousin, let me have my throw.
He takes the dice with great eagerness and throws. Dwipara guiding his hand.)

Nala.
Nay, nay Pushkara, I've no time for this.

Pushkara.
Oh, well I see thou art a business man.
When I throw a bit high, thou mak'st excuse.
I knew not such a coward dwelt in thee.

Kala.
Hay, he is taunting, wouldst be coward called?

(Nala passes his hand over his eyes. Kala takes his arm and puts his hand on the dice, looking whistfully about as he does so. Nala throws down the dice listlessly.)

Nala.
There then, now take thy Chance, but mock me not.

Pushkara.
And what's the stake?

Dwipara.
Say,—just his treasury.

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Pushkara.

I think thy treasury gainst mine were fair?
He throws. Nala gives no reply, but plays on listlessly.
(During the entire game Kala guides his hand and Dwipara Pushkara's.)

Pushkara.

This time it's mine. This makes my stake full large.
Say next then for the jewels of the crown?
They are not worth the double treasury.
That now is mine.

Dwipara.

Take up the dice, be quick.
(They throw again; Nala as absent-mindedly as before.)

Pushkara (cheerfully.)

No luck this time; still do not lose all hope.
Say next the horses and the elephants.
(They throw again.)

Pushkara.

It seems, Nala, thou art a bit dull to-day.
Now just once more, this time the game be thine.
Let's say the kingdom, just a joke, you know.
(Enter Damayanti.)

Damayanti.

What does this mean? My husband, play no more.
Throw not again, or thou'rt a ruined man.

Kala.

Go on and play and heed not woman's wail?
What know they of the manly arts of men?

Pushkara.

It's but a play, Madame why interrupt?
Only a joke, it's but a game, you know.

Damayanti.

I fear a bitter game and a grim joke.
I pray of thee, my husband, heed my word.
(Nala is still dazed. Kala again makes circles over his head.)

Kala.

Silly women prattle, prattle.
Throw the dice and hear them rattle.
(He rattles the dice into his ear and laughs.)

Dwipara (to Pushkara.)

Throw quickly, and the kingdom too is thine.

Damayanti.

Do heed, my husband, rise and be a man.
List to me now, ere yet it be too late.
(Pushkara throws, Nala has a vacant look in his face. Kala puts the dice in his hand and hits it looking the while whistfully at Damayanti. The dice fall on the table.)

Pushkara.

Ha Nala, now what say thou unto this?
One little throw made me Nishada's King?
(Kala relaxes and laughs in fiendish glee. Nala rises, looks about bewildered and shakes his shoulders as if throwing off something.)

Nala.

What does this mean? Am I under a spell.
An evil spirit seem to master me.

Kala.

Thou fool, now on the devil cast the blame.
No fiend in space can put into thy hand.
What thou not first at one time touched thyself.

Pushkara (to Nala.)

It means that I am King of this, my realm.
And thou my subject.

Dwipara.

Say there's yet one chance.
And the fair Damayanti too is thine.

Pushkara (with sarcastic calm.)

Yet grant I thee one chance, don't lose thy nerve,
Thou hast yet one thing to put up for stake.
One rare and valued gem, and this may bring.
All thy lost treasures to thy hand again;

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Nala.

I know of nothing; I have nothing left.

Pushkara (calm, as before.)

Thy greatest treasure is thy lady fair.
She was e'r lucky, play we now for her.

(He throws the dice again. Nala grasps them and throws them in his face.

Nala.

Thou low born villain, halt, no more of this.
Thou art in league with all the pow'rs of hell.

Pushkara.

Methinks we both have sprung from the same stock.
And the degree of birth belongs to both.
Small invitation drew thee to the game.
It's thy old pastime; thou knowst all its tricks.
It's the result, makes a man laugh or swear.
It matters not just how the game was won,
But when it's lost, the other man's at fault.

(Damayanti shows signs of deep agitation. The two devils nudge each other and point at her.)

Kala.

See, how she twitches, now comes the best fun.

Nala

Oh Damayanti, what—what have I done?

Damayanti (collecting herself.)

No fear not, it was but a game no more.
Thy cousin would not rob thee of thy own.

Pushkara.

A game indeed, and a high game, Madame.
No need to rob; he's thrown all in the dice.
Nishada seemed a bit too small for him.
Well, the world's bigger; be the big share his.

Damayanti.

Mean thou to say that thou wilt exile us?

Pushkara.

Why *us*? Thou well doest grace a regal throne.
Thou mayst remain as Queen, the choice is thine.
The country and the crown are mine; I'm King.

Damayanti.

Vishnu, preserve us; has it come to this?
And have we shared our roof so long with one.
In whom hell lurked, who vilely watched his chance.
To bring his evil nature to the fore?
Come, husband mine, here may we not abide.

Kala.

Aye take thy leave, the jungle lands are wide

Nala.

Oh shame, oh shame—the ruin I have wrought!
But mine the curse. Seek thou thy father's Court.
Thou canst not live the life that awaits me.

Dwipara.

(Tapping Pushkara on the shoulder)
Now push thy suit; she never will do that.

Pushkara.

Why, is Nishada then too small for thee?

Damayanti.

Hush villain, ope thy demon lips no more.
Thy vulgar speech is all beneath contempt.
(To Nala.)
Wher'r thou go'st, my husband, there go I.
Thy fate is mine through all eternity.
Gladly would I with thee o'er deserts roam.
My life were happy in a forest home.
My joy to comfort thee, what'er thy lot.
Forget thy one mistake; I blame thee not

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But glory to be with thee. With glad heart,
As to thy realm I came, I now depart
What'er my life, love makes all burdens light.

Kala (laughs.)

Yes? let me hear thy tale at twelve to-night.
Then call thy servants—yes—and will they come?
Oh for the beauty's of a forest home.

Nala (to Pushkara.)

I had not thought thee capable of this.
I shall not linger neath this roof an hour.

Pushkara (laughs in derision.)

Good reason for it. God speed on the way.
And may thy jungle subjects serve thee well.
Or may thou serve then for a midnight meal.
It's evening now,'t were just the time to go.

(He walks out, laughing again.)

Damayanti.

Come, husband, linger not; we go away.
Better the jungle path than here to stay.

Nala.

I could not live within these halls henceforth.
The very walls would mock me, fling on me.
The echo of my voice in very shame
Here have I lived, known all life's happiness,
Laughed through my infancy and shared the games.
Of boyhood with my cousin, called him brother,
Told him those plans in which young life delights,
Looked on him as a friend in riper years.
And was all that to lead but to this hour,
To hear in wanton mock'ry ring those lips.
That gave me troth, swore fealty unto me.
As King and Kinsman? God behold my woe.
And give me strength to stand in misery.
As I have stood in life's fair summer hours.
Thy Breath sustain me, guide me on my path.
And grant that through it all I still may see.
A higher purpose. And now, all farewell.
Home of my childhood, friends of happier years.
I shall not see them, stir their sympathy,
Nor speak a word of ill of him whom now.
They must accept as King in loyalty.
But go ere all the truth be known to them.
Home of my childhood,—one again,—farewell.

(They walk away slowly while the curtain drops.)

MARRIAGE—A MENTAL MATING.

(By Doctor Keshava Deva Shastri m d.)

Developed men of 24, 36 and 48 years should enter with mature experience into matrimonial alliance with developed women of 20, 25 and 30 years of age respectively. Their physical, intellectual and spiritual natures unfold relatively as they progress from the first to the second period and from the second on to the third and the highest

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state of their development. The power of fecundity in women and the capacity of genital activity begins to decrease if not permitted to functionate at the period of 30 and 48 in women and men respectively. The inextinguishable and indelible impress of their physical and intellectual culture can at this period be safely transmitted on to their progeny with characteristic stability.

The mutual relations of men and women have been beautifully discussed in the Vedas where they have been compared to the heat and light properties of the ray. All the properties of heat are met with in the masculine gender while all the attributes of light are found in the feminine. Interwoven into each other's embrace they travel millions of miles from the sun down to the earth in order to replenish and beautify our globe. Each is compliment of the other. They complete the whole. Their relations consequently are not of equality but of identity. Separated from one another both are incomplete By their union alone they can aspire to the full realization of self-expression.

Men and women by nature are opposite sexes. They have been compared to the positive and negative forces of electricity. Their mutual attraction gravitates towards one another. This is love. It was love that moved electrons in the beginning of cosmos to attract each other. The negative electrons revolving round the positive by their inherent attraction grouped into atoms and molecules. It was love that led moons and planets to revolve round the worlds and the sun. Love is the source, the flux and the adhesive cement in nature. It is a birth-touch of evolution, a keystone that sustains all life, a vision that irresistibly draws out what lies dormant in our wonderful natures It is a rhythmic balance, a reciprocal demand and supply and an inflowing as well as outflowing tide of life's ocean. Love is a rain in the dreary desert, a singing bird in the snow, a ripening fruit in the tree, a flowering rose amidst thorns and a thread of continuity of life. It beautifies, blends and creates.

Love is the highest expression of human development. Like all other feelings it attains the highest state of expression in human life. All animate kingdom seeks perfection and perpetuation of life through conjugal love. Human nature is complex and it demands not only the physical but intellectual and spiritual mainfestation through love. In creative energy lie hidden the secrets of the propagation of species and the inheritance of racial as well as mental traits. Love in the beginning is a diffused feeling By attraction it aggregates round certain centres and finally gravitates to the one agreeable soul. Happiness in married life depends upon this pivotal point. Success and failure reveal the gravitation of the one to another in their right and wrong direction.

An idyllic union requires an approximate agreement between the sexes in their merits, qualification and ideals of life. Marriage between unequals is always a hotbed of heartburnings and sufferings. No dull husband will ever suit a bright wife; no ignorant woman can agree with the aspirations of a learned man. Marriage of convenience ends in chilling the live-wires. Superior women make inferior men their slaves. When woman is a stalwart oak and man the clinging vine even the gods laugh at this ridiculous spectacle. Greater stature and stronger muscles are electrodes toward which the heart of a woman-flows. Love injured by the domination of sex, compulsion or other ulterior motives like an unfirmly rooted tree under tempest never attains full growth much less spiritual development.

Love manifests itself in beauty—physical, intellectual and spiritual Beauty is subjective. Travel the world over, you will not find beauty if you do not carry it within yourself. A mutual harmony of the respective members of the body animated by a healthy constitution brings home to us a presentation of physical beauty. But the same attributes in a vampire become repulsive to us because our mentality is not fully satisfied with

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physical attributes alone. It is the stainless soul within that outshines the fair skin. The outer is only the shell—a beautiful and charming casket adjusted to the needs of a still more beautiful pearl within. The perfection of the outward loveliness reveals the soul shining through its crystaline covering. The perception of actual beauty requires time and close acquaintance. Its lustre gleams through the crystal web woven by love's fine fingers.

Those who aspire to mental mating should clearly realize that deathless souls enshrine within their bodies. Their evolution to a great extent depends upon the co-operation of the opposite sexes. The propagation of species and comradeship both hinge on the central pivot of conjugal love. Souls with intellectual and psychic powers concentrate their energies more and more toward comradeship and subject their physical appetites to moderation. The dross is neglected and the pure metal is secured. There can be no friendship without mutual trust and confidence much less mutual mating. It is a sensitive plant that can not bear even a touch of unkindness; a flower which is chilled by indifference and blasted away by suspicion. It needs to be watered by showers of tender affection and guarded by impregnable walls of tender regard. Love flourishes most vigorously when grafted on love already rooted in the heart. To be the idol of one's love is exceeding the limit of human joy. It is as warm as vesuvius.

Human love properly developed should be a supreme love. The love of humanity is necessary before we can really love any one person toward whom we gravitate. This is a great manifestation of compassion and tenderness. It is the key that unlocks the closed heart and allows to march therein special forms of various attractive forces. It is something sweeter firmer and bigger than the universal love. The best mother is one who had had no child. She mothers every child she sees. She mothers her servants nay her companion.

It is a brooding tenderness that protects and cherishes every life it touches.

Delicate women afraid of cats and mice in their homes are converted into heroines under the influence of their all-permeating love for their companions or children.

Real love can never function on the physical plane alone. It is based on all the three planes—a soul calling to a soul. This is the only love that lasts. When you love a companion because he is the strongest, the most intellectual and the noblest you have ever known, it is spiritual and should endure. Attune the character on a higher life, there will be fewer compound fractures.

Let maternal love develop after marriage. If the husband fails let her look upon him as she looks upon a weak child and help him overcome his passions. You cannot afford to hate or cherish jealousy—whatever your provocation.

It quickens perception and drives away selfishness. Throughout the pages of history such loves have been immortalized. Call it FREE LOVE or passionate escapades, it has strengthened the bond of union and ennobled their natures. The buckling on of the knights armour by his lady's hands was not a mere caprice of romantic nature but it was a psychological truth that it braced the courage and warmed his enthusiasm. Knights and kshatriyas won the gratitude of fair sex through constant sacrifices. Love under gratitude blooms into affection irrepressible, indissoluble and unfathomable. Such becomes the truest and the tenderest companion, a balm of comfort and a source of constant joy. She becomes indomitable, persevering and ready to suffer and die for her beloved. Distressing conditions of life turn her weakness into a mighty power and her timidity into an adamantine firmness. Unhappy the husband whose wife has not made all other women sacred to him: unhappy the wife whose husband has not made all other men sacred to her.

FLOUTING ALL MORAL LAWS.

Modern society criminally fails to recognize the importance of such alliances

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On the other hand it shelters all sorts of crimes. No legal blessing of the church or sanction of laws can render a marriage a mental matting. They are rather paralysing human nature by justifying legalized prostitution so commonly observed in married life. Laws of society are held more inviolable than the laws of nature. What wonder then, if intelligent people are seeking new adjustments. They are advocating free love, trial marriages and temporary alliances. Not the act but the motive behind it should justify the course of life. Any measure that retards growth, hinders unfoldment and brings about general diseases and degeneration is suicidal to the well-being of society. To create a little flower is the labour of ages. To evolve human beings on a higher plane of life demands clipping and chopping of all the deleterious influences that hamper growth. Virtue springs, blooms and ripens beneath the animating rays of mutual confidence and freedom.

Hindu sociologists accorded the prerogative of selection to women. She must select her companion in life—an organically sympathetic soul out of many indifferent, repugnant or sincere persons. The future of not only the woman but her offspring depends upon this selection. It is but for her and not for man to determine the nature of wifehood and motherhood. Amazon or courtezan; savant or idiot; saint or savage; virgin or wife; companion or chattel, every one of these phases depends on the merit of selection. As a rule, a woman freely surrenders herself unto him who appeals to her inner self and who satisfies her ideals. Physicians, relatives and friends should assist the parties in determining their qualifications. Hindu social laws declare men and women inelligible if they are stained by ten transmissable diseases. A stranger should find no place in such matrimonial selections until his antecedents are thoroughly known. Individual whims and peculiarties should be studiously discovered. Thus helped the parties should be introduced. Nothing should be concealed from one another. It is some one who is drawn by the mysterious process of natural laws, who is swayed in choice and before whom she finds herself swept irresistibly away from others for his attraction. Delicate green tendrils of her love spin threads round the heart like a dancing spindle. The hearts grow warmer, the flowers bloom and sprout into the light of love.

Marriage should be celebrated after selection not by the church, nor by the state officials but by relatives and friends. The sanctity of oral confession in public is more elevating than legal or ecclesiastical documents. With solemn pledges the intending companions blend their personalities as two different streams coming from different directions blend their waters and march together then on to their journey in life. They supplement their defciencies, giving strength and excellence, sympathies and tenderness to one another. They are now perfectly aware of their mutual defects and scars-faults and discrepencies. Genuine comrade, ship overflows all weaknesses. Their angularities are rubbed under its soothing influence. Individual capacities are sharpened for adjustment. They have entered with veneration and enthusiasm into this alliance to co-operate with one another. They are willing to endure and suffer, to enjoy and exalt one another, on the basis of mutual love, service and sacrifice. Such mental mating prepares the woman for the duties and responsibilities of wifehood and motherhood and finds the man respecting hesitation and entering on the threshold of true companionship in all the stages of life.

Those who disregard mental accomplishments, expansive thoughts and high ideals and pay more regard to physical charms they seldom touch mutual hearts. Intoxicated with joy of carnal pleasures they enter into matrimonial alliance but find to their bewilderment that their heaven of joy is obscured with threatening clouds. The opening flower is ready to be blasted any minute of their life. The life of genuine love is chilled into indifference. Life languishes

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sway and parties begin to mortify themselves and become human sacrifices at the merciless altar of social evils. They have gathered with their own hands the feul to feed this sacrificial fire. They have nurtured in their own bosoms the worm that is eating into the vitals of life. Their lives are wasted and can seldom be made to bloom again.

Under the fostering care of mutual love souls grow stronger and revivify themselves by daily contact like a never-ending fountain. The fountain does not stop to calculate through what directions its streams shall flow. It flows from its own fulness with an irrepressible motion.

A VISIT TO THE GURUKULA AT KANGRI NEAR HARDWAR.

(By the Late Mr. M. Venkata Suba Row Puntulu of Ongole.)

II.

Before giving some details of the enquiries made by me and the results of these enquiries I must bring it to the notice of the public here that there are in the Gurukula, sons of very rich men, sons of some chiefs and princes, sons of Upper Middle Classes, such as pleaders, deputy collectors etc. and sons of poor people also. Except in the case of very poor boys, in all other cases, each boy is charged Rs. 10 per mensem for instruction, food and clothing and lodging below the high school standard and Rs 15, for each college student. All are treated alike, prince or pauper, Brahmin or non-Brahmin, Kshatries or Chandals, for all are looked upon as brahmin brahmacharies. This treatment and observance of equality is education in itself.

The one most wonderful effect which the teachings of that great sage—Swami Dayanand Saraswatee—had produced and is still producing, on the people of the Aryavarta is great self-sacrifice among all classes of people that is to say, rich, poor and middle classes See for example there is that, Aman Singh Mahrajji the proprietor of Kangri and Shiampur, two small villages. While Mahraj Mahatmaji Munshirama was in search of some site for the establishment of the Gurukula, Amansinghji requested Mahatmaji to go and visit Kangri but the Mahatmaji thinking that he might offer some small site after all hesitated for some time to comply with his request However Mahatamaji having been "bored" by that gentleman very often, the former went and saw the village, but then it was almost an impregnable forest frequented by wild boars, bears and cheetahs. The site being a very lovely spacious site, situated on the banks of the Ganges, preference was given to it and the Singh gave away that village worth Rs. 30,000, for the establishment of the Gurukula and the Shiampur village to the Anathallya at Jallandhar. I am told that having reserved a property out of those two villages fetching only about Rs. 30 or 40, per mensem Amansinghji gave away his all. He has no children and this is all due to the inducement, I am told, of his most cultured and good wife. This is charity pure and simple in deed, instead of some of our childless people adopting boys and then fighting in the courts, so that half the porperty, if not the whole might be

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consumed by the courts and the pleaders. Mahatmaji himself has contributed besides his whole life and his two very learned sons nearly a lac of Rupees for this institution. I need not mention about the sacrifices that are made by offering their services by the Professorial staff for a mere subsistance allowance. Their abilities and character are so great that each of them could earn at least not less than Rs. 300, a month, if employed in any Government or private institution, because all of them are distinguished Masters of Art or B.A.'s of the Government Universities. This is no wonder, one might say because all of them being highly educated and cutured men, the sacrifice is not great—very well then; what about the people who knowing very well that there children would not get any appointment under the Government nor could they become members of the bar or other learned professions and yet put them in this institution, only to become learned and build their character and restore their ancient culture and religion ? That sort of sacrifice seems to me to be of a higher kind than the sacrifices of these. Since I have been here for a month or so and had the advantage of talking over the subject with many a person whom I had the good fortune to meet, I wish to give below about the conversation I had had with them and I hope the public would not get tired because not only it is interesting but somewhat instructive two. A trader in wheat etc. of some town near Multan has four sons and three of them are studying in this Gurukula and another in the Kurukshetra branch. The oldest being a very intilligent boy now gets a scholarship who is studying in the 12th class, equivalent to our senior Intermediate class for whose education and boarding no payment is made but for the other three boys Rs. 30, is paid monthly at the rate of Rs. 10, per boy per month. He seems to be a somewhat well to do man, otherwise it would not have been possible for him to spend something like Rs. 40 a month on education, which does not seem to bring, as at present seems, any profit in return. I asked him why he was making so much sacrifice and if he spent a little more he could have got his children educated at Multan City or at Lahore which was far much nearer to his place, because this Gurukula is about 850 miles from his place or Lahore. His answer was this. "We don't wish to sacrifice our Dharma (means religion) and character at the altar of the Government and other institutions, where boys are losing both their religion and character whereas in our Gurukula we are acquiring both and also good and sound education. I hope those who want Government service or to enter into Vakil's profession are quite welcome to go to these institutions. We do not want either Panjabi Government education." (In Panjab people do not like Government education) Further, if many Gurukulas like those were started in different parts, I am sure all the students will resort to those institutions. The moral and the sacrifice are very clear and comment is unnecessary. One Mr. Ghanshiamdas a millionaire of Ajmere, who has different banks at Ajmere, Delhi Jullundhar, Peshawar and several other places and is, I am told, a very rich man one of whose sons is studying in a Government institution at Ajmere and another son at Gurukula. This gentleman and his elder son came here to see the boy at Gurukula and stayed here for a few days, in the very same Dharamsala in which I am put up. He was followed by his peons, servants and all. I asked him why a very rich man like himself should have preferred sending his son here while princely comforts and education might have had in his own place and here he is treated like any other common boy etc. He replied "Yes, it is true but character-building is not to be had in Government institutions and specially at Ajmere, the moral atmosphere is very bad and so I keep him here and one son is with me. That is enough" Then I asked him was it because of the religion of the Arya Samaj that he put his son here. To which said he "No. we have our own religion (probably, I believe, he is a Jain as he is a Marwari) not so much for religion but we don't care for the Government service or any other profession than our own banking business, and here there is very good discipline and they learn uprightness

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and truthfulness and thus form an excellent character. As I have business in different centres in Northern India, I would be coming here once in 6 months or so. You see it is not good that we should see him often." This gentleman is very highly respected here. He must have contributed a large sum also for its funds. In honour of his visit he gave a splendid feast to all the Brahmacharies and others of this Gurukula. Let us examine another case. A pretty elderly lady and a very respectable woman the wife of a certain gentleman came here to see her son and she was here for 4 or 5 days. Being asked whether she was going to take her boys home. She replied "If every mother that comes here to see her son were to take him away, what should become of this Gurukula? no He must be here. I have put him here to learn our Dharama and also to become a truthful and righteous man, when he grows old" I said that he would probably get nothing in his after life, because this is not a recognised Government institution and hence he would not be employed in Government service, nor could he become a pleader like his father and there are no worldly prospects. She replied "Never mind the worldly prospects. God forbid the pleader's profession—for they have to tell a member of lies every day. This boy's father is a pleader (pointing to the boy near by) and it is enough for the day." She seems to be strong-minded good and a very modest lady. This is the sort of women we want and we are glad we have them, but we do not want immodest, impudent and impertenent sufferagettes, though they might be "educated" Shall I say not educated but only literate though to a high degree? The lady I referred to above knows very well to write, for I noticed her writing very fast and conversing very intilligently but at the same time very respectfully and very modestly, in the Arya Bhasha *i. e.*, Hindi. These people call India or Hindustan as Aryavarta or Aryadesa and the Indians as Aryas. I asked them why and their reply was that Hind or Hindu is a foreign word and that word is not to be found in any Aryan literature or its lexicans and it is fairly a Mohammadan coinage. Next comes a case from Ahmedabad. A Gujrati brahmin of Ahmedabad Bombay Presideney residing now at Calcutta for trade purposes came here to see his neice's son. He is a very young chap of about 9 years old. In reply to my usual question why he should have placed the boy under the Gurukula tuition, and if Calcutta or Ahmedabad could not give education he gave a most noble and pathetic account of the circumstances It seems his elder sister's daughter gave birth to this boy and died of child birth. At the time of her death, she called all her relations *i. e.*, father-in-law, mother-in-law, husband, brothers, her own mother, mother's brothers and others, a lot of them, for entrusting this child to this gentleman and told him to put this boy in this Gurukula for his education after he attained the age of seven and took a consent letter from her husband, his father and brothers that they should not interfere with this boy and that she gave him away to her uncle (mother's brother) and the husband might be satisfied with his two other children Her death-bed injunctions they all obeyed and never interfered with the subsequent arrangement made seven years later. It seems all her relations remonstrated with her at the time but to no purpose, she replied that her son should be brought up as a Hindu and true Brahmin. Evidently she seems to have been very young when she died for her uncle himself was a young man of about 33 or 34 years. What a sacrifice and love for her country and traditions.? What English education she received to learn patriotism from the boasted west? They belong to a very poor brahmin family, but by dint of industry and honesty and straightforwardness, her uncle is now in a good and respectable position, for I learnt it from his own history. That itself it a very good moral lesson. Though very interesting, I do not propose to give it here as it is foreign to the subject in hand. Since this Brahmchary was of 4 years old his uncle took him alone with him, when he went on business, to Calcutta, Southern India, Colombo and many other places, so that, the boy might not feel loneliness, when placed in Gurukula two years later, as a sort

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of preperatory lesson. This gentleman laughingly told me that his boy and himself remembered Rajahmundry much better than any other place for, at a brahmin hotel there the boy got some chutney on his tongue and cried for a long time with tears rolling down his eyes like torrents. He could not first understand the cause but learnt it immediately that was due to our chillian delicacy. He told me he still resides at Calcutta and he is a manager of well known firm Gokaldas Hans Raj and belongs to a Kathiawad millionaire and he came to see the boy in one month's leave all the way from Calutta. I leave it to public to draw the moral from the above lesson. Now there are some more instances of some interest. A gentleman and his wife came from Aurangabad in Nizam's Dominions to see a brahmchary, who is the brother of the latter. When I had my own course of questions he gave me the same story of Dharma and character and discipline. He seems to be a very rich man. A brahmchary was shown to me as a telugu boy. He belongs to Raichur and his father's name is Srinivasacharya. When I spoke to that boy, who is now reading in the 9th class *i. e.* 9th form in Telugu, he said he had forgotten his Telugu because he never spoke that language for 9 years and he was only 7 when he joined this institution. One gentleman of Bulandshahr—an old man, lost his wife, did not marry again and had an only son, whom he put in this institution. When I asked him why he should have separated himself from his son under such pathetic circumstances, he answered he might die on any day and, therefore, his son should learn dharama and be of upright character. What answer shall I give him and what answer, does the westernized and anglicized Indian proposes to give ? I wait for an answer. But let us have a true answer which would satisfy the great people of this great Aryavartha and not the people elsewhere Yet another man from the north western parts of the Punjab—a trader in brass ware and iron ware, whose son is studying in the 9th class. The same question to him and the same answer. He told me he did not send bit by bit Rs. 10, a piece but wholesale for one year all the Rs. 120, at once. He further said if a man of education and good culture such as is given in the Gurukula entered into trade nay his own trade, behaved honestly with his customers and established a good name which was a rare commodity among the present-day traders, surely he would get his livelihood here and salvation there : I won't trouble you any further, because we have got a sufficient number of illustrations to come to a right conclusion. However I am tempted to give one more incident and then I have done with this portion of the subject. A gentleman of good English education about 30 years of age brought his son 7 years old to put him in the Gurukula He is a very pretty looking intelligent boy, whose name was Sarvamittra. The evening the boy came here he was all cheerful and joly, jumping and playing and telling his father he might even go that day so on and so forth. Somehow the next morning he came alone from the Gurukula portion of the Dharmshala and he started crying and weeping I asked him why he was crying, his relation also was in Gurukula more or less of his age, and he was all cheerful the day before and he should not do like that and so on. No ; floods of tears rolled down his lovely eyes and I was much moved by his cry just a moment, and only for a moment. I thought such an act on the part of the parents was crual though it might be unselfish.

In the meanwhile the lady who came from that part of the country to see her son, whom I mentioned above cajoled him and did all she could, but no. However, by this time his father returned from the Gurukula and patted him on the back affectionately and then the child smiled and it was alright. Imagine what sort of feelings arise in the mind of the father and specially in the mind of others who have been observing all this. I am by nature very emotional and this scene has completely unnerved me and upset me for a moment and I have even thought that it was an unnatural estrangement. The father of the boy left the next day and the parents of the other boy also, who came to see him. In the evening at about 5 p. m. the first class Teacher, Mr. Mohanlal and Sarvamitra came to the Dharamsala and the

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latter with a very dejected face. The teacher told me as the boy believed that his father and others were still in Dharamsala and he was not permitted to go there, therefore he had brought him to show that they had gone home but would come soon to see him It was then a sight to see for the cruel gods, who have inflicted so much sacrifice on mankind. Again tears rolled down from my eyes and then at once it flashed to my mind that all this is the sacrifice for the sake of our great country, and for the restorations of our ancient civilization, our pious religion and our once political greatness which stood so high while the other nations of the world were yet savages clad in nature's dress and mental equipment only next to that of our once common ancestor the Huxley's ape or the Darwin's monkey, nay or that of the still missing link between the ape and the man. Vain thoughts. Are they vain thoughts ? Will not the All-powerful and the Ommipotent and Just God accept our sacrifices we now offer for the sins of thepast and restore us to our deserving position ? He will and He shall, because no nation on the face of the earth has suffered and yet survived so long. I should now leave you where I left, for it is my duty not to have painful impressions as regards Sarwamitra. I followed them as far as the Gurukula and gave some almonds to the boy but he would not receive them till his teacher told him to do so. I gave the boy some encouraging words and left him. What great and kind teacher masterji Mohanlal. I observed always with him taking him to the garden or play ground and at meals near him

The next day or the next day after, when I went there he called my attention to the boy who was then taking his morning meals cheerfully with the other boys. I patted him on the back and asked him if he was alright and the only reply was a most cheerful smile—the smile of a Budha. But who knows that this little man by the grace of the Just, the Kind and the Loving Almighty, may not become a great man for the uplifting up of his great country again: om, Santi, Santi, Santi, Santih ! ! !

Conclusion

From the above observations it is clear (1) that the ancient civilization and culture of India is not yet dead but still alive with latent vigour.

2. That the ancient civilization and culture of India did not suffer much except in form, with all the vicissitudes it had had as was rightly observed even by very eminent occidental scholars of the west.

3. That it is possible with some effort to raise India to its pristine purity in no time provided our patriotism is earnest and sincere.

4. That even as it is, there is no chance that our civilization could be killed by any power on earth or all the powers combined and conspired together with all their forces as was rightly observed by James Lyall, a great Historian. He expressed great astonishment that an ancient religion and society, which had survived so many social cataclysms and political vicissitudes was in instant danger." He observed that, he could not bring himself to believe that what Greek culture and the Moslem fanaticism could not effect, the wave of unbelief would accomplish, and ventured to hope that, some Reformer would spring into the arena and restore the ancient religion in all its pristine purity.

5. That as at present seen, the Arya Samaj seems to be the only institution which is moving actively and vigorously towards that goal which is sought after by the Indians as well as some of the noble souls of the west, however, much we may differ from them in some of the irrelevent tenets, for the present, irrelevent on both sides.

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THE GURUKULA SYSTEM OF EDUCATION SOME OBJECTIONS ANSWERED.

(By Pandit Satyavrata Sidhantalankar, Bangalore).

'National Education' has become a catchcry with the platform speaker in India. Anyone and everyone thunders out at the pulpit about national education without knowing in the least what it is.

To-day one goes to America. The din and noise of the workshops settles down upon his ears. Tomorrow he comes and exhorts his country to imitate America. Another man happens to go to Japan. He thinks that none but the Japanese have understood the principles of education and his country can do no better than to follow them. A third man returns from Germany. He says that both of his aforesaid friends are either 'traitors or idiots.' There is no future for his country if it does not adopt the German system of education. But all the time the enthusiastic patriots are innocently ignorant of the possibility of a system of education which though diametrically opposed to the one followed in America, Japan and Germany is yet better than and superior to all of them for India. They characteristically forget in the flights of oration that while uprooting the English system of education they are substituting others which are as foreign to India as the English system itself.

The question is 'What is National education for India?' And our answer is, that which is in consonance with the true Indian soul, that which develops the highest in the man, that which leads to the spiritual life, that is National Education for India. If it is a system of this kind then take it, if it is a literature of this kind then take it, if it is a language of this kind then take it, for all this will tend to bring about the integration and development of the National Consciousness. We further suggest that the Gurukula System of Education is the only true Indian system, that the study of the Vedas and ancient spiritual books is elevating and ennobling and that the Sanskrit language is the most highly evolved language on the surface of the globe. Hence we should adopt Gurukula system of education. Hence we should again begin the study of the Vedas. Hence we should again learn the Sanskrit language.

But we have been advised, times out of number, that the word 'Spirituality' should be dismissed at once from our vocabulary; that 'Sanskrit' should be left only to the historian for his researches of antiquity; that the ideas of reviving and resusciating the ancient institution of Brahmacharya by starting Gurukulas away from the toil and turmoil of the cities should be abandoned. It is argued that spirituality is a word without a meaning; Sanskrit is a dead language; revival of Brahmacharya is impossible; 'segragation' of the boys in jungles is overstrictness. No benefit can be derived from talks on spirituality; much time is wasted in teaching Sanskrit; no moral strength can be acquired by not facing temptations and remaining 'prisoned' as it were in the jungles. Spirituality should be replaced by Power-Looms; Sanskrit should be substituted by Laboratories and the boys should be kept in the midst of temptations to gather strength by facing them.

All this has been said with much fervor and show of reason. But is India really going to profit if she gives up Sanskrit, Spirituality and Ashram Life, are questions worth pondering over. Upon right decisions about these matters depends the fate of the education which India is going to adopt as National. What, then, is the choice of India?

Does India want the education given in the Western Universities which accentuates the struggle for existence and

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perpetuates the evils thereof or does she want the education of her own sages who taught humanity to bridle wants by self-mastery and sought to solve thereby all the harassing problems of life? Does she want to follow the course where every satisfaction is a greater dis-satisfaction or does she want to live up to the teachings of the ancient seer who taught "Rise above earthly joys?" There is the problem of misery and want. Does India want to accept the solution of the West which says "Run after the desire and you will be satisfied" or does she want to calmly listen to the declaration of the Upnishads wherein it is stated "Desire is like fire. Its pursuit is like pouring oblations of Ghee into the flames. The more you will satisfy them the more will the flames enkindle."

Let us not be misunderstood here. Everyone knows that we are men with bellies. We feel cold. We feel hot. All of us are not born with tendencies for mastering the Sanskrit language or for developing the spiritual virtues. All this is true and therefore the wise have divided the society into four categories. The Brahmans, the Kshatriyas; the Vaishyas and the Shudras. We never propose jumping at spiritual heights, we simply point out to a gradual series of self-development unavoidably to be gone through to reach a higher plane of existence. Shudra type of our life should be to begin with, not to end with. Those who think themselves as big bellies without head, heart or spirit must know that they would die of voluptuousness. Remember, Indian teaching does not forget the belly. Vaishya is given so conspicuous a position in the composition of Indian society because he is the belly of the Social-Man. The evil lies in the belly's monopolizing the whole constitution and not in its legitimate right of co-operatively independent existence. This much by way of explanation.

As we have already hinted, India stands with the message of the Upnishads in her hands. She has a mission to fulfil, a duty to discharge, a Dharma to perform. She has the largest part to play in the evolution and betterment of the world. If that Dharm has been dropped, India should be blotted out from the surface of the globe. Wherefore is she required any further? But why allow such an idea to be conceived. India will never be found wanting in the power to discharge her duty which is as clear as the noon-day.

Realisation of the permanent in the passing, of the eternal in the changing, of the Real and True in the unreal and deceptive, of the essence and substance in the vast mass of confusion and chaos, in brief, of the spiritual in the material, is the goal of the being of India. Even a step away from it is a step towards ruin. India must be spiritual, India must be saintly. India's message to the dying, suffering humanity is the message of Hope, Peace and Happiness. India must stand like an angel white, showering her soothing words upon the aching hearts of her fellow-nations. Harmony unbroken, peace undisturbed, happiness unalloyed must vibrate through India's message. India represents a civilisation, a powerful and perfect civilisation. Tradition says that the loin and the deer, the cobra and the peacock drank water from the same fountain near the Ashram of the Rishis in the good old days. It was that atmosphere which imperceptibly taught, the paw of the loin to keep at rest while the deer was within an ace of it, and it was that atmosphere which witnessed the spotted cobra playfully hanging round the neck of the peacock as if it were a necklace of pearls. There the nails and the fangs left their injuring function. It is not mythical. It may be a myth to the mind full of enmity, hatred and distrust, but it is nothing short of a personal experience to the mind full of love, affection and fellow-feeling. India should, again, try its best to cultivate an atmosphere where guns, batteries and æroplanes should lose their power of affliction, instead of cultivating the deadly art of inflicting sorrow and misery upon fellow beings. Let, then, the West come armed with Krupp's deadly

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weapons but no sooner she breathes the Indian atmosphere than she should begin honouring and worshipping this soil of saints and sages.

Don't imitate the West. The West is suffering from over-civilisation. It has driven 'art to museums and picture galleries, knowledge into libraries and book-stalls, religion to Sundays and Scriptures' music into gramophones and concert halls. It has changed' man into an 'automaton led by the power of greed' society into a group of irresponsible individuals, education to cram and exam and life into imitation and copy. How lifeless, how mechanic! No, no, India does not want it. Says Euken in his 'Problem of Life':—

"If our powers are wholly concentrated on outward things and there is an ever diminishing interest in the inner life, the soul inevitably suffers. Inflated with success, we yet find ourselves empty and poor. We have become the mere tools and instruments of an impersonal civilisation which first uses and then forsakes us, the victims of a power which is as pitiless as it is inhuman, which rides rough-shod over nations and individuals alike, ruthless of life or death, knowing neither plan nor reason, void of all love or care for man."

But some say that India has suffered too much from—spirituality. Well, it is false. None suffers from spirituality nor is there any excess in it. On the other hand it can well be said that but for her love of the world beyond, India should have lost her existence altogether. To say that India suffered from over-spirituality is as absurd as to say that she is suffering from over-feeding. India was honoured as long as she was spiritual. The period of her so-called over-spirituality is the one of no spirituality. To call it over-spirituality is a mis-nomer. It was not spirituality, it was idleness—that killed India. Idlers sprang up in this country when the message of her Teachers was lost sight of. Spiritualism is a life of incessant exertion, without a stop. The street Vedantin using the oneness of life as a pretext of his inertia does not represent the true Indian spirit. "None can remain without action even for a second," says Manu. If there is no rightly guided action, there is no spiritual life. Spiritualism is like a spiritual horse under ruins. Materialism is power and energy run amock. That some Indians have become idle is not a sufficient reason why India should leave alone her spiritual life or should undergo the same operation which the West has undergone

The West has still to learn what the East has learnt ages ago. The West is still passing through the stage of evolution which the East passed through long, long before.

India was in her power at some time, my history tells me. Don't try to compress every event within A. D's. Read the Upnishads. Such lofty ideas were discussed freely even in the so-called pre-historic times. At that time India had struggled up through-millions of years' journey to the spiritual plane of existence. Then followed a reversion. *Satoguna* vascillated into *Rajoguna* and our history shows us some glimpses of that India, the India of the Mahabharat time, immersed in a *Rajsik life*, a parallel to which can be found in the life the West is leading to-day. The great war of yesterday was but a repetition of the one fought in India five thousand years ago. To those who could read the events, the vast destruction of 1914, came with none the least surprise. *Tamsik life* followed in the wake of *Rajoguna* and through a mistaken conception of spirituality that period is termed by some students of history as the one of spirituality instead of being termed of idleness and no spirituality. But, now, through the help of the British Raj our inertia is about to be shaken off. It has aroused us, it is needless here to enter into the discussion through what means, to an awakening and a pleasant dawn. But before the sun rises we have to chalk out a plan of work, otherwise we are likely to commit blunders and bad blunders.

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The queetion is this. From our fallen *Tamsik* condition we have to commence our journey again. What will be our aim, then? Shall we aim at *Satoguna* or shall we aim at *Rajoguna*? It is doubtless true that *Rajoguna* would make a milestone in our journey. But that is not the question. India is not against *Rajoguna*. The question is whether *Rajoguna* is a milestone in our journey or a goal? Whether it is a means or an end?

Say what you may; but in practice the West is regarding *Rajoguna*, through mistaken conceptions in the head no doubt, as the Alpha and Omega of all her activities. If India accepts her teachings, she accepts *Rajoguna* as the ideal, she accepts 'an age of industrialism which brings in its trail a hideous slum life, unemployment, long hours of labour, liquor traffic' and sexual corruption. Beware of the consequence when you exhort India to copy America, Germany or England. You will come across passages in your books which say that ancient India knew æroplanes, wireless telegraphy and all that the West boasts of to-day. But we admit she did not pursue the game to an excess. She reverted to spinning wheels not because her people lacked the intelligence of the West but because the standard of life of her children was higher than any dreamt of even to this day. Her standard of judgment was not the possession of motor-cars and number of suits but the amount of control one wielded over one's brutal tendency of aggrandisement and repression. The West *creates* new wants, India teaches us to *control* wants. The West goes *outward*, India *moves inward*. The West is *objectively minded*, India is *subjectively minded*. The West propounds *experimentation*, India propounds *introspection*.

To-day India is on the point of revising and remodelling her schemes. Let India compare and contrast her notes with other nations. Let her not copy them. Let her take the best from the West but let her stand fast to the Indian ideal. Is history without a lesson to us? Was the drama enacted in the fields of France all in vain. Think how much waste of time and labour it would be if even the individual had to undergo all experience by himself. But when the question is of nations, the waste is immeasurable.

The recent war has clearly brought into bold relief the fact that the Western civilization has reached an extreme. Sometimes the brute in the man yells out that the war has taught us to prepare for a greater war, but God forbid that such an evil day should await us. We are no better than beasts if the war has not opened our eyes to the urgent necessity of crying, a 'Halt' to the headlong blind rush with which we are dashing off. We are not rational beings if it has not aroused in us suspicious about the Western Civilization of Industrialism and Commercialism. The West was and unfortunately still is engaged in an experiment of the scientist who piled heaps upon heaps of fuel around himself and set fire to it at last and exclaimed "How grand it burns"!

With a lesson from the West must India contemplate upon her national problems. We have much to learn from the West, indeed. 'The benefit of the Western Civilisation is doled out to us in a miserly measure by the *Nation*', says Dr. Tagore. But with all this let India not forget her own mission. Let India learn as much as she can of sciences and industries from the West but let her not forget at the same time that she stands with her sister nations with an errand and a message. She has her own duty to fulfil, her own function to perform, her own temperament to look after and her own Dharm to observe—the duty, the function, the Dharm of spiritualizing life, of supplying the dead machine with a living soul and a feeling heart.

But, our readers may question us, why we are in favour of Sanskrit literature? The answer is because Sanskrit literature would help us most in the accomplishment of our object. It records the highest flights of imagination, the purest thoughts of spirituality ever reached to this day. It has inspired many and reclaimed not a few from the clutches of rampant materialism. Does

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it require to be reminded that many of the educated persons of our times would unceremoniously admit that the debt they owe to the study of Sanskrit literature is beyond their power to repay. Thus burst out Shouponheaur in the praise of the Upnishads :—

"In the whole world there is no study so beneficial and so elevating as that of the Upnishads. It has been the solace of my life, it will be the solace of my death." Max Muller broke out into appreciation after realising the beauty of this language of gods. Rabindra Nath sings the songs of the ancient Indian lore. It is said that when Dr. Tagore visited Emerson's abode in America he found a copy of the Bhagvad Gita in his library and on inquiry the philosopher's son told the doctor that his father used to read that book everyday early in the morning. How many others there might be like Carlyle, who fiilling their small jugs from the fountain of the Gita or the Upnishads are distributing the pure water of it in their own land, and sometimes even to us, who have forgotten, through superstition and ignorance of ages, that the spring takes its rise in the sacred land of ours.

We wish India not to part with Sanskrit language. We do not say that we should stick to it because it was a language of our ancestors. Be it far from us to argue from sentimentality. While on the one hand the Gita and the Upnishads have left many a scholar in raptures and in trance, on the other hand they have supplied the student with rich food for investigation and research. India held Sanskrit language as sacred ; it was not without a reason. Speaking on language says Herbert Spencer in his *First Principles* :—

"In Ricaree vocabulary, extending to fifty names of common objects, which in English are nearly all expressed by single syllables there is not one monosyllabic word. Things so familiar to these hunting tribes as dog and cow, are, in the Pawnee language *ashakish* and *tecragish ;* the hands and the eyes are respectively *iksheeres* and *keereekoo ;* for the day the term is *shakooreoceshairet,* and for devil it is *Tsaheekshkakooraiwah*, while the minerals are composed of from two syllables upto five and in Ricaree upto seven."

The more monosyllabic words there are in language the more evolved it is. From this test Sanskrit is the most evolved language on the surface of the globe. Can any other language of the world stand comparison with Sanskrit in this respect? Sanskrit is a language where every letter has a meaning. The symphony. the music and the beauty of it cannot be exaggerated. Therefore it was styled as the language of the Devas. If the crude scientist of to-day calls it a superstition, he cannot, at least, deny its claims for standing at the top, if all the languages of the world were put in a line according to their merits This being so, why should we take resort to the lame excuse of bowling out 'Dead Language' to dispense with the most evolved language existing on the earth. It is a mistaken conception that Sanskrit is as dead in India as Latin and Greek are in Europe. Says Max Muller : "Even at present moment after a century of English rule and English teaching, I believe that Sanskrit is more widely understood in India than Latin was in Europe at the time of Dante." One need but go to the Gurukula Kangri of Hardwar and several other Gurukulas to realise the truth of this sentence. Leave alone Gurukulas. Every city in India is keeping up the ancient love for Sanskrit in the form of Pathshalas or Sanskrit Schools. Name a city worth the name and I shall find out for you some or the other school solely devoted for the Sanskrit education. Their simplicity of life, cleanliness of habits and plainness of manners can well be admired and imitated by our educationists. The spiritual influence encircling these seminaries excites wonder and admiration. In an age when everyone is running after motor-cars it soothes one to note some sparks of spirituality enkindling the atmosphere fogged with the dark clouds of materialism.

The teaching of Sanskrit has, in the Medieval period of our history, produced more fools than wise men. It has produced hair-splitting logicians It has produced men who put an end to their existence

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because they failed to answer, why *Panini*, instead of saying two syllables has said three syllables. And not unfounded is the indignation of some of our revered leaders for Sanskrit teaching. But would it be a wiser course to exterminate the teaching of Sanskrit altogether because want of foresight in its teaching has been a source of so many evils? I for one don't think so. The Doctor's skill lies in remedying the disease by killing the disease, but never in remedying it by killing the patient himself.

My personal experience tells me that the love for Sanskrit is so engrained into our people that it would be a fatal mistake to leave alone Sanskri while casting the curriculum of a National University. We want some changes, no doubt, in the way of teaching it, but let it be remembered once for all that we do not want to part with it.

But there is a talk also about 'Segregations' and 'Prisons'. It is urged that if the Gurukula system of Education were adopted, our boys would be thrown away from the centres of civilisation and would lose the advantages accruing from society. Their growth in 'Hot-houses' would leave them unfit to cope with the difficulties and temptations of life. And again, Gurukula System is but for the few. It cannot be risked on a large scale and therefore it cannot be a national one

We think that both these objections are untenable. We want the Gurukulas away from the city not to cut the boys off from the main springs of all the activities of the world but to keep them aloof from the fountain-heads of all vices of the world. City life has got many advantages but many more disadvantages and misadvantages also. We want only the former, we do not want the latter. Away from the city we shall build Gurukulas on "town-scales" affording all the advantages of the city life but barring all the disadvantages or evil influences thereof. Our ideals are "University Towns". In our scheme Gurukulas would be the centres of civilisation and culture. The influence of Universities in ancient times was far too wide to be compared to the influence of Modern Indian Universities. The head should rule the body and Universities stand as heads of the society. Some of our critics, either because of the ignorance of the *modus operendi* in the Gurukula of Hardwar, or of a defective judgment or of a prejudice, begin, parrot-like, to pour forth words committed to memory 'Hot-houses', 'Prisons', 'Segregation', etc. It may well contribute to the noise of a sonorous oration but it regretfully lacks the true representation of facts. Any chance visitor to the Gurukula at Hardwar and Brindaban would have noticed that the institutions promise to grow ito University Towns in a few years. They are not 'Hot-houses', 'Prisons', or 'Segregations'. The ancient Indian education was based upon University Town system. If lacs of students studied in our ancient Universities, which were without a shadow of a doubt away from the hurry and noise of the cities, how could they, in any respect, be short of the modern models of towns? What is a city after all? There are cities, called cities, with lesser number than one lac of people. If the Gurukula is a prison then, the city also is a prison and all we can say on this point is. "The greater the number of such prisons, the better for mother India."

The deplorable condition of Indian Universities at this time is very painful. Their presence is nowhere felt. Their work is limited to the small number of educated mass. They seam to have nothing to do with our everyday life. This state of affairs should not last longer. Universities must be potent factors in exerting an influence over the people's lives and character. Their presence should be felt everywhere. Their work should filter down to the villager. For this you need not build your University buildings in the heart of the cities. There is the danger of the existence of the University being lost in the overflowing life of the city. New towns and cities entirely devoted to culture and learning would exercise an immeasurable influence over moulding the country's future. Such sacred places should stand by themselves. Independently they command greater attraction

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than livings a tiny existence in a bulky city. However humble an attempt it may be, the Gurukula at Hardwar and Brindraban aim at growing into University-Towns.

But there is the second question. "Is it all possible? "Is it possible to practice Gurukula system of Education on a large scale? We think it is! If the idea of town planning is possible, then, University-Towns also are practicable. But, perhaps, the question is as to who will defray the expenses? Who will give lands? Who will erect buildings? Who will pay the teachers?

The answer is—the Government. If the country's welfare is needed, money will have to be spent. Is not the Government spending much of the revenue of the country in military organisations, magisterial offices and Criminal Investigating Department to keep up law and order? Is it not incumbent upon the same Government, then, to provide, for the improvement of the country, the best system of education at all costs? Ignorant and barbarous is the Government which goes on opening Civil and Military Courts but fails to finance schools and Colleges. Courts encourage crime, while proper schools discourage it. Woe betide the nation where education is neglected. But if the neglect is due to the want of discharging its duty on the par- of the Government, it becomes an unpart donable sin. However, there is not much which the Gurukula system of Education requires. It does not require palaces. It requires only decent houses. If the Govern- ment is not willing to take it up, though we do not see why it should not, the nation itself can bear the burden. How many National Schools are there already? Could they not be worked out after the Gurukula System of Education with less expense and better results. A Gurukula can be started even in a hut, if it comes to that; but even a primary school cannot be run even on the strength of five thousand. I for one am convinced that if there is any system of education which is the cheapest but the most efficient, spiritual but combining all the beauties of the West, it is none but the Gurukula system of Education.

THE PHILOSOPHY OF HINDU SANSKARAS.

(By B. Brij Nath, B.Sc., L.L.B.)

II

Garbhadhan Sanskara.

The first in order of the sanskaras is that of Garbha Dhan or conception.

This is by far the most important of all the sixteen Sanskaras and lies at the root of all the human society, in as much as it is this act which gives birth to the future man, on whose value depends the future well being both of the individual and the society. It is a mere truism that the act of procreation is one of the sublimest and the most responsible acts that a man may undertake. As has been truly remarked "A man's destiny stands not in the future but in the past". This is a vital fact and it follows therefrom that every child has a right to choose its own ancestory. "Indeed it is the most sacred and serious duty of the future father to choose one half of the ances-

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tural and hereditary character of his future child". Of all the human instincts, that of reproduction is the only one which remains in the primitive condition and has received neo education. We procreate to-day as they procreated in the Stone Age." The most important act in the life of man, the sublimest of all acts on which hang the vast destinies of future generations, man accomplishes to-dy with as much carelessness as in the sage of the Caveman.

Westermarck writes in his book "The Origin and Development of Moral Ideas" Wol II pp. 405. "Future generations will probably with a kind of horror look back at a period when the most important, and in its consequences the most far reaching, function which has fallen to the lot of man iit was entirely left to individual caprice and llust."

If that is the way procreation is to be carried on, it would be better to create and mould every human being afresh out of the earth, for in that case we could eliminate evil heredity. But it is men and women alone who are responsible for all this. We have neglected the truths inculcated by our ancestors and we are reaping the fruit of our actions. We seek to put the responsibility with regard to the evils of society on something else outside ourselves. We see how large a proportion of human beings are defective, ill conditioned, antisocial, incapable of leading a whole and beautiful life. Yet these people who clog the wheels of society are in the words of Mr. Havelock Ellis "in reality the children of Man and the only Devil whom we can justly invoke in this matter is Man." The salvation lies in realizing the truth underlying the Hindu Sanskaras and is now beginning to be realized by Western thinkers also.

Meaning of the Garbhadhana Sanskara.

It means the holding in of the embryo or the infusion of the semen into the ovum. Marriage according to a Hindu is a sacrament which has for its object the procreation of children. It has nothing of the sensual in it, nor as it meant for the gratification of our lower passions or our lust. Hence so many restrictions with which the act of cohabitation is hedged in by the Hindu Shastras. Each and every body is not allowed to indulge in it, nor is it permissible at any or every time. There are certain prescribed rules by which the act is guided and you can have recourse to it only at certain fixed intervals. Again one is not allowed to procreate any number of children he likes A certain maximum is prescribed beyond which one may not proceed. All these rules and observances, which it is necessary to bear in mind before the act of procreation is indulged in constitute the Garbha Dhana Sanskara.

The subject may conveniently be considered under the following heads :—

(*a*). Who are competent to perform this *Sanskara* or in other words what is the proper age for man and woman to cohabit for the purpose of procreation ?

(*b*) Whether the act should be performed during the day or the night ?

(*c*) At what intervals and how often and on what particular nights should it be indulged in ?

(*d*) What ceremonies have to be performed before the act of cohabitation itself and what is the meaning of these ceremonies and observances ?

Let us take up each of these points separately.

(*a*). *Persons Competent to perform the Sanskara.*

The question is thus answered by Swami Daya Nand Saraswati in his Sanskara Vidhi at page 32 :—

"As good grain etc is produced only when the quality of the seed and the field is also good, so good or strong children are produced only from good and strong parents. For children it is therefore necessary that they should observe Brahmcharya (celibacy) and devote themselves to study up to the age of maturity which is 16 years at the lowest for girls and 25 for boys. If the observance of Brahmcharya is continued for a longer period, the result would be proportionately better. Before the age of 16, there is neither room in the ovum for the proper growth of the child nor is the girl able to bear the embryo and to afford proper nourishment to it. Similarly before 25 years a man's semen also does not attain

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excellence" and he quotes the following authorities from Sushrata Sharir Sthana Chap X verses 40—44 :—

"An offspring of a girl below the age of sixteen by a man below twenty five is usually found to die in the womb. Such a child in the event of its being born alive, dies a premature death or else becomes weak in organs. Hence a girl of extremely tender age should not be fecundated at all". (Translation of Sushrata by Kaviraj Kunja Lal P. 233 Vol. II).

Thus on the authority of one of the greatest physicians of the earth, the author of Sushrata, Swami Daya Nand holds that the lowest age at which procreation should take place is 16 for girls and 25 for boys.

Other quotations from Hindu Shastras may be multiplied on the point, but we refrain from doing so for fear of being unusually lengthy.

Views of Mr. Havelock Ellis.

In answering the above question, Mr Havelock Ellis in the 5th volume of his "Psychology of Sex" at P. 633 writes as follows :—

"The considerations which weigh in answering this question are of two different orders, physiological and social or moral. That is to say, that it is necessary on the one hand that Physical Maturity should have been fully attained, and the sexual cells completely developed ; while on the other hand, it is necessary that the man shall have become able to support a family and that both partners shall have received a training in life adequate to undertake the responsibilities and anxieties involved in the rearing of children. While there have been variations at different times, it scarcely appears that on the whole, the general opinion as to the best age for procreation has greatly varied in Europe during many centuries. Hesiod indeed said that a woman should marry about 15 and a man about thirty, but obstetricians have usually concluded that, in the interests alike of the parents and their offspring, the procreation of life should not begin in women before 20 or in men before 25. After 30 in women and 35 or 40 in men it seems probable that the best conditions for procreation begin to decline." From this it follows that the average age for procreation shall be about 20 for women and 30 for men. But on the whole, the average seldom departs widely from the accepted standard noted above. It is to be borne in mind that the age mentioned by Swami Daya Nand is the lowest below which we cannot go and he expressly mentions that with increased age the result would be proportionately better up to a certain limit. Says he on page 34 of the same book. "After the 16th year all the substances in a man's body begin to grow, from the 25th year is the time of the commencement of youth and in the 40th year the time of its full development and of the maturity of all the substances of the body and after that the substance of semen begins to deteriorate *i. e*, in the 40th year all the bodily organs come to be fully developed, after that the substance of the semen which is formed from eating and drinking begins to decline." According to him the lowest form of marriage would be one in which the respective ages of the bridegroom and the bride would respectively be 25 and 16, the intermediate form that in which they would be 40 and 20 respectively and the highest form that in which the ages would be 48 and 24. He further on says. "Those desirous of maintaining the excellence of their family and of producing long lived children of good character endowed with intellect, strength and energy, learned and eminent should never marry their children whose age is less than 16 in the case of girls and 25 in the case of boys. This act is the reform of all reforms, the bringer in of the best of all fortunes and the root of all progress."

And the opinion of Swami Daya Nand and that of other Hindu sages is fully borne out by modern European writers and their researches in the scientific and medical world as shown above.

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EVE AND THE APPLE.

RETOLD FOR THE UNDERSTANDING OF THE WISE.

2ND PART.

IN WANT OF MATTER.

(BY SANTA DEVI).

What is that matter and why does she live in such utter darkness. The world—the world of Adam too much present early and late Eve still carries her apple and chews the cud as she touches the cow.

Passing to the West she learns to know many things and seeks an expression for that Infinite blue and radiant glory; while she always cherishes the memory of that purity of wondrous devotion and the growing tree amid whose branches, she still perceives a flashing light drawing her back into its enfolding branches. Ever she flits away to dream on the edge of the water by the sea or river while Adam wearies her with importunity to talk restless and ever desiring something to do some new toy, a cigarette or the latest word.

Peeping into her baby's eyes so blue and watching the sunlit curtains she again touches Heaven. But the man-made world ever thrusts her home be draggled upon the streets amid the smoke and the bricks of iron factories with their harsh sounds unlovely and unloved: while Adam ever bears with him his dream of Heaven his home in her. In the office down the sordid street, in the bus, in the hollow tube (where like the maggot Adam the conductor grows emaciated and white) she is everywhere present, even while he builds a dell, where she does not enter.

To the gambling den, to the drinking saloon, at battle, in the club, the parliament on the turf, at the shop ever seeking his god money, the money to find her, aye and keep her,

He wants her for himself alone, she must his body and soul and when he finds she is not his wholly, her spirit is not sunk in his mentality her spirit is not his then he is envious; the grapes are sour he slinks down some tack—alley where the fermented juice from the luscious God-given grape claims him, he drinks deep of the elusive cup and turns his writhing brain into subjection: here too he finds her who has lost the blue of her baby's eyes; from whom Heaven is shut out by the factory wall and the iron bound restriction of society loveless and forlorn alone without a sister or a brother's hand to guide filled with the misery of the street-Generous souls whose will is to love but who know only the desire for their own soul or mate. In this hell the physical body sleeps, the soul visits in unconsciousness the place of Beauty of Life and for a while is satisfied. With morning back to the world he comes tormented, dissatisfied tasteless he inflicts his pain on his neighbour, the slave who needs money to live, the man *who has nothing to sell* or the woman who has but *she will sell it dearly*, when the starvation of the loved ones her children her mother her invalid father is near and her hope of Heaven vanished. Always this torment this desire of the soul expressing its bodily pain by the outrage on the nearest and sometimes the dearest. The need for God sought by withholding half the price serving God and Mammon. Her, he loves he says he would die for but will not live for and keeping half the price of faith shuts her up that she

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shall not express her Life, her Lore to all men.

In this world of matter which they call good, "seeking themselves" they wander Adam and Eve with little Cain and Abel always calling for food because they have built a world of bricks and mortar. Grown big-bellied Abel has made much of the world in which he lives, and seeks to make money out of a stone which he has given his neighbour for bread and is angry with this meditative Cain who lives only to enjoy, who like Eve finds sweetness and fullness in the green earth, its fruits, the rolling boundless sea, its colour and its music, and the sweet harmony of the winds. Cain who plays upon the pipes and decks himself in high silks and feathers, and loves all outward forms of beauty. Who dreams all day and sets no store that time is money and the thought of the morrow and the next generation is far from him. Abel does not understand Cain. Cain does not understand Abel. Abel thinks the bricks and mortar and the world he lives in, all that is necessary and in his hard way he is dutiful to Adam and Eve and even Cain. His desire to work and to rule is so dominant that his Mother Ere the Life Bringer may not impart her dream to him and he is jealous of Cain who has received something of that dream while he has only memorized. "In the sweat of thy brow shalt thou eat thy bread" and he cannot forget the flaming sword that separates him from joy.

Ever and anon the desire to sacrifice arises and instead of sacrificing "making sacred himself," he makes a martyr, of some bird or animal or his fellow-man and the necessity of a visitle god arises whereunto he must offer something of what he possesses. He feels the meed to offer up thanks but takes the life of another to do so because he wants all the earth before he will give. In taking so much in his greed he takes the life of his fellow-man—and human sacrifice is very common even in an age that has become civilized—and life is very hard to fear.

Cain lives more quietly even serenely but when he thinks of a God to whom he should give thanks he brings but the fruits of the earth, the expression of good without the expression of "I am good" he says there is nothing but this. The story goes that Cain took the life of Abel because his work was accepted by the Lord of the Universe before Cain's. No doubt when Abel echoed "Shatda" the word of God "It is very good" he created as formed as much as his material desire for God knew: Cain lived to enjoy without expressing physically, his power of emotion killed Cain with his envious desire for the approval of Good—the Yog—the satisfaction with all things. So Cain became a wanderer and no man might kill him for he turned to God-knowledge in his remorse, he knew that as he killed so he could be killed and fearing he turned to Good, who set a mark upon him that he should not cease to be one with the Divine.

Cain journeyed beyond the Garden of Eden beyond the flaming sword guarding the tree of Life into the land of Nod and there he slept and meditated and he was the father of the musical instrument makers the workers on brass, and all the handicrafts. Away East he remains in the holy place in the Aditya. Beyond the Dawn and there Eve comes to him to enjoy the music of the wind in the trees: As the Mother of all Life she seeks a pure a true purpose, a satisfaction, the principle on which she is based.

With Abel she enjoys the building of the city the making of its law, but ever she follows her husband, the Red Earth deeper and deeper into matter. Until she says "This that Adam enjoys I should enjoy also, for he says that it is good; curiously he holds it for himself and does not care to share." So the day comes that she knows for herself this that Adam enjoys. She has followed into the depths, she finds the cigarette a volatile substance, smoke and ashes and it makes her pure nature sick; she drinks deep of the red wine and finds its ruddy colour tastes full of the rich red blood of the depressed life of men. The very bread is bitter with

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the bitter thoughts, the desire to possess that which is not one's own.

She learns that externally in the world possession is nine-tenths of the law. Given by the law it becomes dust and ashes of one's fellowmen.

With Abel she has known the shell factory were her child-daughter works in the war to end war, the great honor of doing in this present crisis belons to that little child of fifteen years: she has seen the explosion, and the dying blue eyed child with her golden hair that recalls the lovely Asvattha tree: a'as! the blue eyes are harsh and filled with pain, the rose-bud mouth utters curses on a man-made dell *Heaven is not for her.* At her agonized cry piteous and childlike out of the far East aroused from the land of Nod comes Cain to soothe and brings peace to the soul as it flies from the wrent tabernacle from which the lovely apples are wrested all mutilated bleeding.

Eve ponders these things, out of the depths she cries and deep answers into deep.

Always the sons of Adam use the mind to hinder and destroy life, how can Eve the Life bringer bear to follow Adam ?

What must she do to restore the Virgin sweetness of her dreams of Golden Life. Cain awaking from his long sleep, will he lead her back into freedom. He has woken, he no longer lies inert, passionate with the desire to enjoy, to be comfortable. The first fruits still he bears with him to give to the world of men, he begins to be the stealer of the sins of the world, the sum of Righteuseness bearing and forbearing the sins of the world and so becomes the awakened first fruits of those that sleep. He has kept himself animated with the sweet oil of Life of Mother Ere's Joy. Now he realizes his soul no longer bound in unsatisfied longing for his own but ready to respond.

Awakes to spread sweet thought and harmony through the world.

He perceives his eyes are open, he hears the Divine Compassion encompassing the world.

It is not enough to sing the song for himself the world must sing and make his melody one poem of Praise to the Omnipotent. The creak of the wheel, the bellow of the dying cow, the sobbing of the child or the sound of the throbbing heart beats of the frightened woman will spoil his symphony.

Sickened with the clogging clammy world shown her by Adrm, Eve the Creater turns away from his embrace and tries to remove his hands from off her breasts, alas they are heavy with the Red Earth, the shifting sands of time which find them together by stale custom.

She lifts her eyes to the blue one peep of which she perceives, she keeps her devoted gaze thereon, and presently her thoughts move among the havocs bearing to the people her hope of salvation.

Her sweet light, her note of Love pipes to the people awake, follow the life-giving light.

She expresses, I am the way, I am Recreation, I am Life, and the door into a Re generated World is open.

There through the door beyond the flaming sword she sees the tree shining green and gold, amid the pure turquoise of Heaven's blue her home of faith: freed from the memory of passion her mind is still in contemplation of the Divine will.

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THE ARYA SAMAJ AS A SPIRITUAL MOVEMENT.

By Josephine Ransom.

Editor of "Britain and India" and Honorary Secretary of the Britain and India Association.

With the advent of the modern Christian Missionary movement a wave of spiritual unrest and disquiet broke upon India. For many reasons, open to the student of history to read and ponder, a bitter scepticism swept through thinking and educated India disturbing profoundly the youth of two or three generations ago. The young men of that time seemed to be cut from the familiar moorings of their faiths, they were at the mercy of every wind and tide and current. But for their helping, in northern India at least, rose a powerful exponent of the grandeur, the beauty, the spiritual excellence of the true Aryan faith stript of debasing excrescences and confusing legendary stories.

Daya Nand Saraswati, or Swami Daya Nand was a Brahmin whose name was Mulshankar, and who embodied the spirit of unrest of his day. But he was not content with being a mere restless sceptic. He too was deeply affected by the scorn poured so indiscriminately by the thoughtless western missionary and also by students of oriental traditions upon the beliefs of his people. He set out in quest of truth. He wandered far and fruitlessly. Then he met one of those impelling characters who still are found in the silent places in India, and who seem the veritable fount of a wisdom so lofty, so pure, so scientific that mind, soul and spirit are satisfied by it.

The time came when the pupil chose to go into the world and preach a purified Vedic doctrine. Eloquent, logical, keen of wit and passionate by temperament, Swami Daya Nand plunged into the world of his time and compelled it to hearken to his voice. He tilted against the superstitions of friend and foe alike, with a courage that all must admire who realise what were the forces of orthodoxy arrayed against him.

To give constructive vitality to his work the Swami founded the Arya Samaj—the brotherhood of the Aryas. The very name denoted a movement towards rallying all, Hindus especially, in a common love of the great things that had moulded them for century upon century. He pointed learned and ignorant alike to the "Divine Revelation" of the Vedas as the source of all belief, the eldest among the faiths. This led him to denounce idol worship wherever he found it, the modern tangle of caste he repudiated and showed the true meaning of caste, he advocated widow remarriage and so aroused fierce opposition in every orthodox camp. His death in 1883 was lamented by all alike for even his opponents recognised his greatness, his power, and his disinterested services.

The Swami's work was continued by the Arya Samaj. This Samaj was something new and strange in its time and has always declared its work to be of a "purely religious character." It was, however, suspected of political aims and has been charged with that ever ready accusation of sedition, but it has weathered the storms and continues its work. Naturally the Samaj would touch the political whirl when it called upon the Hindu people to be true to their ancient faith and to cleanse the stream of national life from those things which bore no resemblance to its true Dharma.

Swami Daya Nand's great book was the *Satyarth Prakash*. In that he makes it clear that his call to nobility of life and law was not to formulate a new Hindu sect

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but to reveal to all the sweetness and beauty of a common humanity guided by one ever compassionate God whose will for men has been best revealed in the Vedas. The Swami's life work seems to have taken root and flowered in the Gurukula—a school at Hardwar where Arya ideals are inculcated. The ceremony of induction of the pupils recalls the high days of King Arthur. Obedience, chastity and poverty for 17 years is the severe test of each child. The wooden sandals presented to him pledge him to errands of help and mercy; his lips are devoted to truth, his ears, eyes and hands sanctified. Then he is presented to his Guru who must for the days of his pupilage be as father and mother to him and so conduct him that as a young man of 25 he emerges pledged to the service of God and Man with every faculty trained and controlled.

The Arya Samaj—the company of the Aryas, or the true men, for Arya means noble-man—will long celebrate anniversaries if it keeps its ideals flexible and progressive. It cannot be spared from the life of India so long as it trains men and women to be common-sense, tolerant, courageous and spiritual patriots.

THE STUDY OF RURAL ECONOMICS.*

(By Professor Jagat Dhar Guleri M.A., L.L.B.)

The object of this paper is to point out the importance of a systematic study of Rural Economics as an integral part of University Economics Teaching and Research and to suggest how the leaven of reality and practical usefulness might thereby be introduced in the University curricula.

Thanks to the recent awakening of interest in Economics of which this Association might both claim to be an expression and a reason, the inadequacy of present day instructional methods and University syllabuses in economics is generally recognised. It is also admitted that examinations conducted to test power of memory in reproducing lecture notes or the knowledge of a few standard texts divorced from all concrete study of the subject matter will never do in the case of a subject which deals with the affairs and problems of every day life, always in a state of flux. If, then, economics is to be a subject of real educational value it must create habits of accurate observation, truthful record and intelligant interpretation of facts and, what is more important still, create the capacity of breaking new ground, as new problems and new conditions arise. It becomes, therefore, imperative to remodel both our methods of instruction and subjects of study so as to embrace, as far as possible, the whole environment of the student and not confine him merely to the facts which he can only find in industrially developed towns and perhaps only in those of the more industrially advanced countries. Is it not then somewhat of an anomaly that where the structure of society is so predominantly agricultural and agriculture is of such overwhelming importance, the study of Rural Economics should be so completely neglected?

It may not be difficult to account for past neglect but at a time when we are

* A paper read at the Economic Conference held at Allahabad in Xmas last.

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entering on quite a new phase of all round economic expansion, it will be impossible to find an excuse. The worst of it is that there seems to be rather a lack of appreciation of the extent to which the study of the subject is neglected and of the urgent need of an economic investigation of agricultural and rural problems at the present moment. Agricultural Departments have so far been mainly concerned with doing spade-work, in connection with the selection of crops, and distribution of seed and (at places evolving of better types of implements) but have not yet been able to initiate any lines of economic investigation.

Indian Universities have hardly been alive to the necessity of Rural Economics as a regular subject of instruction and investigation. I am not aware of the case of any University where Rural Economics finds a place in the economics syllabus, except the University of Allahabad, where far reaching changes in the courses of study have but recently been proposed, along with an excellent, suggestion to have an Intermediate course in elementary and practical economics so as to bring the subject in a line with natural sciences as a subject having the necessary educational value. Taking the Punjab University Courses of Study, candidates for the B.A., degree are simply asked "in the study of topics mentioned in the syllabus of paper (A) Political Economy, to pay their special attention wherever possible, to conditions in India both for the purposes of illustration and application" and in connection with the so called Indian Economics, paper B they are further "recommended to acquire some direct acquaintance with the modern organisation of production by visits to factories"; whereas the Honours men are to have in two additional papers, the honour of being introduced to Taussig's principles and the three recent reports on Prices Co-operation and Currency but not the slightest mention is made of a direct acquaintance with the organisation of the rural life of the people.

Candidates for the Master's degree in addition to a time-honoured essay paper on an economic subject are required to present a thesis on one of the subjects prescribed by the University.....special value to be attached to actual local investigations made by the candidate.....a very desirable addition indeed but the only subject requiring any out-of-door inquiry worth the name being "Family Budgets of representative families in a village or town of the Punjab" A much needed improvement, it may be conceded, but falling far short of the real requirements at present.

But if we look at other progressive countries, we shall find at once how much leeway we have to make up. In the United States, several Universities and Agricultural Departments of various states give it a place of honor, both as a subject of teaching and research. We all know Japan is far ahead in this. The London School of Economics, I believe, has a regular course of study and research. Even Oxford, the stronghold of classical culture, has thought fit to take it up and I am sure the recent revival of interest in Agriculture as a consequence of the War, will give the subject a further impetus.

What then is Rural Economics for which a separate recognition is claimed? Briefly stated, Rural Economics is simply an economic study of the business side of rural life and is thus more comprehensive than Agricultural Economics, with which it is apt to be confused. In the United States, Rural Economics and Agricultural Economics are almost interchangeable expressions as by far the most important economic activities of rural life being connected with the agricultural industry, a systematic economic study of agriculture may almost cover the same ground as Rural Economics. But when Agricultural Economics is narrowed down to mean only 'Farm Management' or Economic organisation of the Farm', it becomes necessary to distinguish 'Rural Economics' as the study of the entire economic organisation of rural society, dealing with all the economic forces and conditions and their mutual adjustment. Agricultural

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Economics, thus becomes a scientific study of the business side of agriculture, dealing with the various economic forces with which an agriculturist has to do under a particular set of conditions, in order to bring about a harmonious adjustment of agricultural production and the human environment. And from a practical standpoint, it becomes the function of Agricultural Economics to ascertain what to produce and how to produce in order to secure the greatest prosperity to the cultivator and greatest well being for the society. It will thus be seen to be an application of Economics to the particular field of agricultural industry, requiring considerable modification and enlargement to suit agricultural conditions because the so called specialised science of Economics, has, on account of its peculiar historical development, concerned itself mainly with the industrial organisation of manufacturing and commercial towns, in other words, is largely Industrial Economics of capital, in which the economic organisation of by far the most important business of mankind namely agricultural production, finds but little space.

Hence Agricultural Economics and still more, Rural Economics will prove complementary and perhaps a necessary corrective of Economics as we have it (thus checking that one sided development which is a source of danger in the case of a growing subject). Apart from the purely scientific aspect of the development of Economic Theory as suggested above, it is difficult to exaggerate the practical importance of the study at present.

For the old Economic organisation, whether in towns or in the country, of which the characteristics were self-sufficiency and caste, or fewer and simpler wants and isolation, is disintegrating under the pressure of modern world wide forces and agriculture tends to be organised on a cash nexus and this 'commercialisation' or to be more accurate 'production for the market' calls for continuous readjustments of cultivator's activities to changes in social and market conditions, far and near. This power of adjustment is vital to industrial efficiency and national prosperity but stands in need of knowledge and expert guidance for the solution of problems as they present themselves.

To my mind the essential problem in Rural Economics and for the matter of that in Agricultural Economics is that of general agricultural poverty—how to account for the stagnation and deterioration of rural society and its low *standard of life*. This resolves itself into a study of agricultural incomes, a complicated question in itself. The most important and equally difficult question in agriculture is to find out what is the cost of producing a crop. Not only do cultivators not keep any accounts, owing to their ignorance of the three 'Rs.', but their agricultural methods do not lend themselves to easy calculations. In manufacturing industries the cost of each process is worked out to the smallest fraction and sources of waste and inefficiency can be detected and eliminated. In agriculture we are still ignorant as to what it costs to grow an acre of wheat or cotton under different conditions and it is difficult to calculate accurately the expenditure on and return from each successive ploughing or harrowing. To secure to the cultivator 'maximum net profits' in his line of production by increasing the total product and by reducing costs by eliminating waste and substituting more paying methods is a difficult problem in agricultural arithmetic. This leads on to the questions of crop selection on the basis of the relative profitableness of competing crops, the proper degree of intensity of culture, the choice of lines of production, the organisation of the proper proportions of the various factors of production in the cultivation of land and of the preper size of the economic holding under varying conditions of soil, climate, efficiency, Law and credit facilities. From a general point of view of agricultural efficiency, the one important question is the distribution of agricultural population over agricultural land, to see how far the principle that the agricultural land tends to be distributed according to the qualitative efficiency of cultivators in a pro-

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gressive community, is realised in practice. If the colonisation of the waste lands of the Punjab were to be considered solely on economic grounds, the principle of locating the most skillful cultivators on the most fertile and best commanded areas would lead to the highest production for the country and highest rent for the state. It was a splendid opportunity for a systematic inquiry into the size of holding, best adapted for a single family with the average bullock power and implements. As it is, not in a few places, colonists of varying skill have been given the same area of land of similar quality whereas to secure the best economic results, the best agriculturists should be given the richest lands to be cultivated intensively and larger tracts of comparatively pooror soils to be cultivated extensively. The state had almost complete freedom as to the conditions to be imposed on the allotment of those crown wastes and short term tenancy and rents in kind, so detrimental to agricultural improvements and intensive cultivation, could have been discouraged by curtailing the colonists' power to sublet.

There is no end of interesting and important questions to be studied. 'There are great possibilities in the study, as yet hardly touched, of the conditions of the transport of produce and methods of marketing" and in many cases the cost of transport, to rail head, if worked out, could come to as high as 20 per cent. Then it would be interesting to find out how far the recent rise in the prices of agricultural products has filtered down to the actual grower of the produce and affected his standard of living. These and several others are of great practical importance to the mass of the people. When serious problems such as failure of crops, famines, outbreak of epidemics among people with a low standard of living and little power of resistance to disease, and chronic indebtedness are brought home to our minds in all their ghastly significance, our sympathies naturally go to devise measures for relief but not until we possess all the relevant facts of the economic aspect of rural life by a comprehensive survey of the whole field of rural economics, anything substantial can be achieved. And in this both the State and the Universities can co-operate.

In the case of the Universities, the introduction of the systematic study of Rural Economics will impart life and vigour to the present instructional methods and courses, which are generally conceded to be anaemic. It will not only bring about a well balanced study of the subject but also give it that 'touch of reality' and practical interest, which should be the aim of all economic education.

Besides it will do away with that unnecessary antithesis implied by the separation of Economics and the so called Indian Economics in the University syllabuses of Economics studies. For Rural Economics will, of necessity, include much of that descriptive material that had to be put under Indian Economics. To my mind the only object of having such a subject as Indian Economics was to emphasise the essentially rural character of the Indian economic organisation, which distinguishes it from that of the more industrially advanced nations and however illogical it may seem to include detached discussions on Indian Administration and Natural resources under one head, the fault lay more on the side of defective nomenclature than of the original intention.

Coming now to the actual study of Rural Economics, at present it is a healthy sign that we are beginning to get what in the opinion of some authorities may be considered to be "a mess of unco-ordinated facts without any systematic attempt to interpret them in a scientific spirit". But it should be realized that even the mere collection of information and detailed study of uncorrelated facts in Indian villages and about rural problems has some value. I believe that "intensive" studies of various economic problems and analytical sketches of rural conditions must precede any attempts at a general treatment accurately setting forth the working of economic forces under Indian conditions. An exhaustive and scientific treatise on the subject little swayed by sentiment and little prejudiced by political polemics is yet to

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ecome and what we now possess under the nsame is either compilation of scattered economic and statistical information contained in blue books or a simple presentation of Economics with a few obvious Indian facts as illustrations, either an argument for a particular State action or a warning against thee onward march of western Industrialism. Beut there is no reason to be dissatisfied with thee existing state of affairs. One ought to bee content to produce "straws" for future economists to make "bricks" out of.

From this point of view, a sociological and statistical survey of villages which may or may not be typical, has value, only if we constantly bear in mind the inevitably imperfect nature of the study for purposes of generalisation. Such microscopic studies of agronomical and rural conditions conducted with a definite object in view by students for the sake of truth and nothing but the truth will supply the necessary material for scientific reasoning. It is only when all the facts have been gathered, sifted and classified that hypotheses can be formulated and more evidence needed to test the provisional conclusions drawn before anything like finality is reached. Through these stages, it should be possible in time to know the true character and operation of economic forces at work in rural society.

1. I would, therefore, submit this for thee consideration of this Association that it is desirable to include a regular course of studies and Research in Rural Economics as a part of the Economics Teaching in every University. It is immaterial whether thee subjects of study fall under headings like Economic Geography Social Progress, Rural Organisation of Industry, Agricultural Economics and so on, or systematically arranged under Rural Economics. The Association can very well take the initiative in this by suggesting to the University Boards of Economic Studies to prescribe a regular course of instruction and investigation. For it hardly requires to be emphasised that in the case of an 'unformed' and practical subject, both should go hand in hand together.

2. I would suggest that Economics Courses should all a long be divided into Economic theory, Industrial and Rural Economics, dealing mainly with Indian Industrial and rural conditions, together with some practical work for the B. A. degree. Boards of studies might draw up regular syllabuses of inquiry into urban and rural problems for Examination purposes to be worked out by the candidates under the supervision of their college professor. Choice may be given for the selection of problems to colleges situated in different localities and syllabuses or question names might be varied to suit local conditions as "local colour" is likely to make the work interesting. Note books of actual inquiries made by the students should be examined. It may be suggested by the way that the preparation of a bibliography for investigation or study of a problem and classification and arrangement of matter is a valuable training and a useful method. Of course originality in candidate's work cannot be expected at the outset but if he is capable of giving a clear and well arranged account of actual inquiries made, there is no reason why his work should not be considered as creditable as a well written essay. On the recommendation of the examiners the Universities migt publish such of the theses or reports as contain really useful information. To create an interest in making inquiries and supplement the work of the University, Colleges should start societies for the investigation of questions and publication of useful matter. In fact this is to be brought home to the mind of the student of economics in all possible ways that nothing is trifling to be left unobserved and that the field of economic activities is his laboratory and a truthful record of economic facts his true library.

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A FEW BIBLE-INTERPRETATIONS.

By Her Excellency Princess Mary Karadja of Belgium.

Luke XV 8.

"Either what woman having ten pieces of silver, if she lose one piece doth not light a candle and sweep the house, and seek diligently till she find it."

This parable appears so simple and easily comprehensible that additional explications seem almost superfluous. There is however a deep meaning hidden in the words of Jesus.

The "Woman" to whom Our Lord alludes, is Isis, the Virgin, the sovereign of the Psychic Plane. The name given her by the Kabbalist is SEPHIRA. She is the Bride of Adam Kadmon, the Heavenly Man, and the mother of the ten Sephiroth. ("OTH" is the plural form in Hebrew: Sephira,—Sephiroth.'

The ten Sephiroth constitute a sacred treasure entrusted to her by God. The ten Sephiroth are correctly described as "ten pieces of silver," because silver is the metal which corresponds to the psychic plane. In all the Religions of Antiquity silver was consecrated to the Queen of Heaven, while gold was the metal attributed to the Solar God, Osiris.

One of the ten pieces of silver is lost,..... one of the sons of Sephira has fled far away from the home of the Father. The fall of the Prodigal son transformed the Queen of Heaven into the Mater Dolorosa.

She does her very utmost to recover the "Lost piece of silver"; she is anxious to take a share in the great work of salvation.

A Dew-drop emanated from the Ocean of Divine Grace and fertilized the Dust. Eve was incarnated on the physical plane. But in consequence of the Adamic Fall related in Genesis, she became unfit to fill her mission.

Sephira's Messenger found herself emprisoned in matter, utterly separated from the luminous world to which she belonged. Her terrible experiences on the lower planes where she is a stranger, are wonderfully described in the "Pistis Sophia", the work of a Valentinian Gnostic.

How will the "Woman" succeed in finding the lost piece of silver in the utter darkness?

Christ indicates to her how she must proceed. First of all she "must sweep her house". The "house" is the lower self. It must be thoroughly cleaned so as to enable Him who is the Light to penetrate into it.

The House must cease to be a "BETH-AVEN" (house of sin) and become a "BETH-EL", (hose of God). The birth-place of the Light is "BETHLEHEM", (House of Bread). Bread and Wine are needed for the Communion of Deity and Humanity. Our Lord supplies the Wine: Our Lady supplies the Bread.

Without the assistance of the Divine Light, the Woman would ever fail to find her lost treasure.

It is further related in the sacred text, verse 9 and 10; *"And when she hath found it, she calleth her friends and her neighbours together, saying, Rejoice with me, for I have found the piece which I had lost.'*

"Likewise, I say unto you, there is joy in the presence of the Angels of God over one sinner that repenteth."

These words denote that the lost piece *will* ultimately be found, and that there will be joy not only in Heaven but also on this poor Earth.

All discord will melt away in harmony.

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May we all diligently sweep our houses and prepare the seven-armed candlestick, (the seven virtues) so that Light may radiate out from our humble dwellings and we may be fit to have a share in the Millennial Glory.

MATH XXIV 34.

"Verily I say unto you this generation shall not pass away till all these things shall be fulfilled."

These mystical words have been frequently used as a weapon by agnostics, who quote them to prove that Jesus was not omnicient

The Church has only been able to defend very lamely this vulnerable spot in its armour. It has tried to evade the difficulty by asserting that the evils foretold by Jesus actually came to pass at the destruction of Jerusalem, which took place before the death of St. John.

It is however quite evident that this prophesy does not at all refer to that historical event. "The Gospel of the Kingdom" had *not* yet been preached unto all nations when the Jewish Capital was destroyed.

The sun and the moon were *not* darkened; the stars did *not* fall from heaven, and the Son of Man did not come in great glory when the Roman army devastated the Holy City.

The words "except those days were shortened there could be no flesh saved" cannot possibly refer to any local catastrophy.

The vague explanation generally given by the Church is wholely inadequate. It fails to remove the painful impression created by the assertion that Our Lord made a huge mistake concerning a fact of such fundamental importance as the Second Advent.

Such is indeed not the case! Jesus made no error when He said: "*This generation shall not pass until these things shall be fulfilled,*" (that is, until the end of the world.) He merely stated a great occult truth.

The contemporaries of Jesus had in previous ages been incarnated over and over again. He knew perfectly well that they would continue to pass repeatedly through the portals of life and death, and remain attached to the great wheel of time until they finally became ripe for enternity.

This generation will most assuredly "not pass away" from this earth until Our Lord comes to stop the wheel.

MATH. XIII 12.

"For whosoever hath, to him shall be given and he shall have more abundance, but whosoever hath not, from him shall be taken away, even that he hath."

These words appear somewhat harsh; they have been a stumbling block to many souls, who failed to grasp their innermost meaning.

Why this apparent injustice? Why grant all the riches of Heaven to those who are spiritually wealthy? Why deprive those who are poor of their scanty possessions?

It seems strange.

The Key solving this riddle is to be found in the preceding verse. There Jesus explains that the promised abundance will be granted to those who "know the mysteries of the Kingdom of Heaven."

The Mysteries are accessible to all; so there is no injustice. It is not the will of God, but the will if man, which excludes the majority of the human race from a share in the sacred knowledge. This knowledge is not given unto un-regenerate men, because it would do them no good, but merely augment their responsibility: Christ could then no longer pray "for give them for they *know not.*"

The pearl of great price, mentioned in Math XIII 46, is only given unto those who are willing to part with all else in order to obtain it. No one is fit to possess it unless he yields up all he *has* and all he *is*; he must sacrifice his own little personality in order to obtain share in the Pleroma, the fulness of Divine Grace. Rare are those who consent to pay the price claimed: who give *all* in order to receive *all*.

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The spiritual famine which is the inevitable share of all those who do not possess the sole thing that is necessary, that is, eternal riches, is consequently not unmerited.

The "Keys" to the Kingdom are only entrusted to those who have abundantly proved their loyalty and devotion; those who have "eyes to see and to hear", that is, those whose spiritual perception has been properly developed will ever behold new marvelous horizons unfold themselves to their enraptured gaze.

"Whosoever hath," (possession of the Gnosis,) will receive a superabundant portion of Divine wisdom; the deeper he plunges into the inexhaustible mine of Revealed truth, the richer is the ore he extracts.

"Whosoever hath not," (personal experience of communion with Deity,) is bound sooner or later to lose what little he had, that is, belief in the religious experiences of other people.

The discoveries of modern science have in many respects shaken the simple faith of the multitude in the implicit veracity of all scriptural facts. Those who fail to comprehend the esoteric meaning embedded in the sacred Legends, are of course rudely shaken in their religious convictions if they discover that the allegorical personages which they believed to have been historical men and women, may possibly never have existed.

Those who lack the kernel are bound sooner or later to discover that the husk is of small value, that is, unavoidable! And when they make that painful discovery, then the prophecy of Jesus is fulfilled: what little they had, is taken away from them.

REVIEWS AND NOTICES.

English.

We have received the following from the Superintendent, Government Printing, Punjab.

(1) *Report on the Season and Crops of the Punjab for the year 1919-20. Price Re. 1-6-0 or 2s. 6d.*

(2) *Report on the Internal Trade of the Punjab by Rail and River for the year 1919-20. Price Rs. 2-4-0, or 3s. 6d.*

(3) *Report on the Income-Tax Administration of the Punjab during the year 1919-20. Price Re. 0-3-0 or 4d.*

(4) *Report of the Department of Fisheries, Punjab, for the period 1st June 1919, to 31st May 1920. Price Rs. 0-4-0 or 5d.*

(1) The Report shows a general increase in the agricultural produce of the provice during the year. Rice crop shows an increase of 20 per cent. above normal, that of Jowar, Bajra, wheat and harby showing an increase of 109, 52, 21 and 15 per cent. respectively of the normal. Maize and sugarcane also had an increase, the produce of the former being 127 per cent. of the normal, and that of the latter 131 per cent. of the normal. But it is to be noted that notwithstanding all this increase in the production, the rates still remained unfavourable.

The Report also deals with the quinquennial cattle census held in February 1920. And in this it is with a sad heart that we notice the general decrease in the agricultural stock. No definite percentage is given of the decrease in the total number of buffaloes, young stock and sheep and goats, but from the numbers that are given for various districts, the decrease seems to be considerable. The percentage of decrease

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iin the number of cows varies from 9 to 39.

For this gloomy aspect general and local causes are given, such as failure of crops and scarcity of fodder during the preceding five years. But is it not due to other pertinent causes as well, which, if not speedily looked to, may mean a disaster to the country at large—the country that is mainly dependent for its foods stuffs on the work and produce of these animals.

2. This Report as well as (1) has been prepared by the same gentleman and so we are at a loss to understand the difference iin some of the figures given in the two. For example in (1) there is shown an increase of 21 per cent above normal in the produce of wheat while in this we find there a decrease of 6 per cent for the same period.

The balance of trade has been unfavourable to the province. There has been considerable decrease in both the volume and the value of exports, while in imports there is again a decrease in volume, though just a slight iincrease in value.

3. It is marvellous to note how the iincome-tax has increased during the last few years. During the last three years it iis practically doubled.

In 1916-17 the demand and collection were Rs. 23, 11, 314 and Rs. 19, 90, 227 in 1919-20 they were Rs. 47,34,081 and Rs. 38,49,340 respectively. Are we sure that we have made a proportionate progress iin our material prosperity?

The Report enumerates some of the causes which make it more complex to have saccurate assessment in the Province.

4. The Department of fisheries is still iincapable of self-support;—the income during the year under Report being Rs. 16,876 as against an expenditure of Rs. 25,197. The Licensing System that is iintroduced will appear to be a great hardship to poor fishermen, who cannot easily understand the economic advantage that *may* finally be achieved. The attempt to start co-operative societies among fishermen have so far resulted in failure.

The Vedic Philosophy or an exposition of the sacred and Mysterious Monosyllable ओम् (*Aum*). *The Mandukya Upanishad (Text) with English Translation, Commentary and Introduction by Har Narayana. (Late Home Minister Kashmir State. Second Edition. Printed at the Tatva-Vivechana Press, Bombay. Can be had of Messrs. P. P. Brothers, Kashmir State, Jammu. Price Rs. 2-8 0.*

The book has already been criticised most favourably by various literary critics and other great persons. The learned and original introduction explains the scheme of the work and also contains a complete refutation of Herbert Spencer's agnosticism.

The book in itself is divided in two parts. Part II is Mndukya Upanishad, text with English translation and commentary.

In Part I we have some learned dissertations on the exposition of the monosyllable ओम् (AUM). The system followed is Vedantism, but the scope of the work is very wide. The Evolution and Involution of the Universe, the Reincarnation of the conscious soul, the worship of a symbol existing in ideas alone, the existence of similar thought about the monosyllable in other religions are some of the topics discussed therein. The author also discusses the points of difference between the Arya Samaj and the Vedantist—the former believing in the ultimate existence of matter and soul along with God, the latter thinking that everything existing is only a manifestation of the Absolute One, in whom all this at last must again be lost.

But leaving aside this controversial point; the book in itself is of real solid worth. The arguments are logical and convincing, it gives us an insight into our own philosophic spiritualism, propounded in the Upanishads, and is extremely thought provoking.

Selections from the Writings of Lord Morley. Edited and arranged by Amarntha Jha, M.A., (Professor Muir Central College

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Allahabad), United Provinces Educations Service.) Printed by Macmillan & Co.

Like some other great Englishmen, Lord Morley has left his mark in two different spheres—politics and literature And the height that he achieved in both of them commands our respect and appreciation. Two of his great works—Life of Gladstone and Recollections—are amongst the best literary productions of his times. And then it is not only for his thoughts that we like his books, but for his style as well, which is decidedly noble and elegant. We are told in the Introduction to this book that the late revered Mr. Gokhale said about Lord Morley that he was 'the disciple of Mill, the reverent student of Burke, the friend and biographer of Gladstone' and we look towards him as towards a master.

And in these busy times when one finds it very hard to read literature leisurely a selection from Lord Morley's writings cannot but be welcome. Besides, this book covers the whole range of the author's existing works and so is truly representative of his thought and style.

But will not a longer Introduction or some explanatory notes about the various pieces prove more helpful to a student of English literature?

Prospectus and Syllabus of Studies of the Prem Maha Vidyalaya (The Free Industrial and Arts National College) Brindaban 1919. Price 0-5-0.

The Prem Maha Vidyalaya was started some ten years back as the result of the philanthropy of a rich landlord. As a free industrial and arts institution it has done commendable work up till now; and at present when there is such a feeling against Western academic education, an institution of this type, if fully developed, must prove very useful and valuable. It will not educate the students for a bare, worthless degree but produce young men capable of supporting themselves quite independently and also able to develop the arts and industries of the country. Let us hope that when a new institution of the same type is being started at Benares, this seminary which gives education free, will continue to receive deserved support.

Along with the prospectus we have received the Annual Report for 1919-20. It shows that six students passed the Commerce and Shorthand examination of the National Union of Teacher's Board, London. The expenditure during the year was about Rs. 30,000. Some of the subjects taught are Mechanical Engineering, Engine-driving, Carpentry, Carpet Weaving, Pottery and Porcelain Work, Moulding in iron and other metals, Drawing, and in commerce, Typewriting, Book keeping and Shorthand.

ARYA BHASHA (HINDI).

भारतयी जागृति *by Bhagwan Das Kaila (Maheshwari, Aligarh, Printed at Surendra Press, Aligarh, Price Rs. 1.*

"*India's Awakening*" is a small work but it deals with almost every important topic of the present situation. It traces the history of the Indian Renaissance in the latter part of the 19th century, with the advent of Brahamo Samaj, the Arya Samaj and other religious Societies. Then it discusses the economic, educational and political problems of the day. The book is very useful, for it will educate every Hindi-knowing reader making him capable of taking a rational and intelligent part in the country's progress

भारतवर्ष का संक्षिप्त इतिहास (*For Students*). *By Babu Kundan Lal Verma, Superintendent, Shivgarh and Simarpaha States. Price Re. 1 Can be had of Satya Beopar Mandal, Pilibhit.*

It is a short History of India for school children. When there is a general contempt in the country for distorted histories written by foreigners, such a book is sure to find favour with the future Indian educationist. The style is praise-worthy, being simple and clear.

आर्य्य समाज की स्थिति *By Gyan Chand (Subhasad, Arya Samaj Delhi). Printed at the Star Press, Delhi, Price Re. 0-5-0.*

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This is a small pamphlet reminding us of the high ideals for whose attainment the Arya Samaj was founded. Literature of this type should be quite welcome to the members of the society, for it gives them a clear warning that if they swerve from their path and dabble in other things, they may be led astray from their mission.

देव-नाद *By Lala Dev Raj (Jullundhur). Price 0-1-6.*

The author is the President of the famous Kanya Maha Vidyalaya, Jullundhur He has written many small books in Hindi for little girls. This is a book of couplets dealing with some very useful topics and is sure to prove most useful.

URDU.

Shahi Bat-mar by Babu Shivbrat Lal M.A., Price 0-12-0

B. Shiv Brat Lal needs no introduction to the readers of Urdu novel. In the Punjab he has achieved a name as a very good fiction-writer. This is a story of a Prince of Jodhpur, who becomes a pupil of the famous saint Ram Das. Leaving aside its historical value, the author has given some cogent arguments against Bolshevism and has tried to prove that a system of Government based on the vedas and ancient Hindu philosophy can alone give peace and harmony to the whole world.

CONTEMPORARY THOUGHT REVIEWED.

VEDIC THEISM DEFENDED.

The following review of Dr. Cave's "*Redemption, Hindu and Christian*" appears in the January number of the "*Quest*" :—

This is one of the recent volumes of "The Religious Quest of India' series, edited so carefully by Drs. Farquhar and Griswold and so excellently produced by the Oxford University Press. It represents the present high water mark of Missionary enlightenment and is a pleasing example of the new spirit of courtesy in religious controversy. This is all to the good and deserves encouragement; the Missionary mistakes of the past are freely admitted and deplored and the failure of Christianity to represent the religion of Jesus is frankly confessed. Nevertheless it can hardly be said that as yet the failures on the other side are proportionately allowed for, and the doctrines accorded an ungrudging estatement. Far more could be said for them by their competent defenders, and it is to be hoped, if not quite to be expected, that upholders of them in India will bestir themselves to make a serious and courteous answer. It is unfair to argue that the failure on the one side is in spite of the doctrines and the failure on the other is because of the doctrines. It seems to us, for instance, vain to continue to assert that the goal of spiritual endeavour in India leads practically to non-existence, and that the supreme idea of God is that of an insentient, unconscious and incurious abstraction. It is true that the Godhead (Brahman) is conceived as the Beyond, transcending the notion of the Lord or Logos (Ishvara) Brahman, however, is not an empty abstraction but the One Reality; if there is reluctance to be satisfied with any, even the highest, man-thought attributes as adequate expressions of what the whole universe fails fully to reveal, nevertheless, when any are ventured, we find Brahman declared to be self-existent

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reality and self-revealing knowledge, in loving blissful union. Brahman cannot rightly be said to be unconscious, although for our present highest consciousness such transcendent super-consciousness as is ascribed to the Godhead must remain the 'Divine Dark.' The ideal of spiritual knowledge is equated with the very nature of the Divine. Brahman, so far from being nescience, is the very self of knowledge (*jnana-maya*). The Godhead is omniscience and *a fortiori* omniscient Nor again can the doctrine of *karma*, which seems to be the special *bete noire* of Dr. Cave, be easily disposed of, unless the law of cause and effect is to be jettisoned. Dr. Cave writes as though it were impossible to be ever free of *karma*, whereas the whole doctrine of *mukti*, or liberation, is that a man may here and now burn up all attachment to the fruit of action and become *karma*-less. Freedom, liberation, salvation, is precisely this rising above the polarized realm of the law of cause and effect which conditions the whole activities of the self in separation; this is to be achieved through union with the freedom of the universal spirit by whose wisdom the whole process of becoming and personal existence in time and space is made subject to the fundamental law of action and reaction being equal and opposite. Good action as well as bad falls equally under this law; but super-personal activity, that is action without any self-reference, is possible, and this alone spells spiritual freedom and true knowledge. The latter part of Dr. Cave's volume is devoted to setting forth the idea of a Personal God as the final revelation of truth, and that too pre-eminently and indeed uniquely in the person of Jesus. This has been done often before, Dr. Cave makes eloquent use of all the best arguments that can be marshalled in its favour. But it is hardly to be expected that he will convince his Indian audience if they are at all instructed in their own doctrines. Educated religious Hindus are by no means averse from giving high honour and reverence to the great teacher of Christendom, and they cheerfully admit the legitimacy of the Personal God idea as an indispensable element in theology; they are however unable to agree that this notion constitutes the supreme truth of religion or that Jesus exhausts the revelation of God to man. They remain unpersuaded themselves, chiefly owing to their religious heredity and its super-personal doctrines; and their confidence in them is by no means diminished by the knowledge that in the West also large numbers born and bred in the Christian tradition are equally unable to accept the positions which Dr. Cave defends as the final revelation of religious truth. The insistence that Christianity possesses a holy and moral God and that India is without one is hardly in keeping with the profession of following the better way of a sympathetic appreciation of the best in that ancient land of high religious endeavour.

TELESCOPES IN THE ANCIENT WORLD.

The following from the "*The Theosophical Path*" will doubtless fill our readers with wonder and set them gaping. The modern world is so full of conceit and has got so much into the stupid habit of regarding its forbears with pitying contempt and vaunting its superiority that it finds it hard to swallow without a wry face any historical evidence relating to the achievements of the ancients. Says our esteemed contemporary:—

In *The Scientific America Monthly* for June there is an article by Dr Heinrich Hein upon the possibility of the ancient Babylonian astronomers possessing telecopes, which shows that the problem is not decided in the negative. Dr. Hein offers some very interesting information which makes it probable that optical aid was not unknown in very ancient times, in Mesopotamia at least, but he also omits to mention some facts of great significance in proof of considerably greater astronomical knowledge in antiquity than is generally known. He says that there is no indication

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in the writings of the Greeks, Romans, or Arabs that before Galileo (in 1609 and later) any one had ever perceived the crescent form of Venus. He is partially in error here, as will be shown. He says, however, that some years ago the following prophecy was discovered, written in cuneiform characters as uttered by some ancient Babylonian astrologer:

"When it cometh to pass that Venus hideth a star with her right horn and when Venus is large and the star is small, then will the king of Elam be strong and mighty, holding sway over the four corners of the earth, and other kings will pay him tribute."

Dr. Hein commenting on this, says:

"This is immediately repeated with the exception that the word *right* is replaced by *left* and the name Elam by that of Akkad. Akkad signifies Babylonia, the arch enemy of Elam, and these two nations were in ancient days (c. 2,000 B.C.) the only two great powers in Asia Minor, and were engaged in a struggle with each other for the mastery of the world as known to them, *i.e.*, for the rulership over the whole of Asia Minor. The blotting out of a small star by the 'horn' of Venus must have been such an extraordinary occurrence as to induce the astrologer to connect it with the greatest prize in his power to offer, dominion over the four corners of the world. There is absolutely no doubt that the Babylonian word in question signifies horn. Hence it really looks as if the Babylonians had recognised the phases of Venus."

Dr. Hein then considers the possibility of sharp-sighted persons seeing the horns of Venus in Mesopotamia. But, he points out, even if Babylonia has very clear air, so have many other places. In Europe the planet often shines brightly enough to throw a shadow, and surely the Arabians live under a brilliant and transparent sky. He mentions an astronomer, Heis, who had such penetrating sight that he could easily see Venus, Jupiter, and Mercury in daylight, and eleven stars in the Pleiades where the normal person sees six, but Hein did not report seeing the crescent form of Venus.

Babylonian texts also speak of the 'horns' of Mars. Now Mars, of course, being an outer planet is never seen as a crescent, but at certain times it is distinctly gibbous, that is to say, a large proportion of its surface is in shadow, and the effect is like that of the Moon when about nine days old; the shape is so far from circular that it might easily be called horned. Mars, when strongly gibbous, is so small, hardly more than 15″, that it could not possibly be visible to the naked eye. Venus is about 55″ in diameter when at the clearest crescent phase, and even this is far too small for any shape to be distinguished without optical assistance. The mention of the horns of Mars, therefore, adds to the probability that the Babylonian astronomers either had some kind of telescope or learned their science from some others who had. There is of course the third possibility that 'horns' has a mystical or symbolical significance, as it has elsewhere in the Semitic tongues.

Regarding the possibility of the Babylonians knowing that Saturn had a ring, Dr. Hein is rather vague, saying that only a direct mention of the rings in a cuneiform text would be convincing. Others have thought it more than probable that the Babylonians knew about the rings, and this in spite of the well-known fact that the astronomers of the seventeenth century, Galileo and his successors, found it very difficult to recognise the true shape of the rings though they had telescopes of a simple kind. Galileo's glass, which showed Jupiter's moons and the phases of Venus, did not define Saturn's ring unmistakably.

Dr. Hein speculates as to the kind of telescope the Babylonians might have had, but only mentions the possible use of the concave mirror—the reflecting form. He refers to the story of Archimedes projecting the concentrated rays of the sun by means of mirrors against the Roman fleet at Syracuse in 212 B.C. and thereby

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setting ships on fire, in support of the possibility of the existence of concave mirrors in antiquity.

Dr. Hein does not seem to be aware of certain facts which, from quite ordinary, matter-of-fact evidence, make it more than probable that the ancients knew a great deal about the planets, including the crescent shape of Venus and Mercury, the gibbosity of Mars, the Rings of Saturn, and even the four moons of Jupiter and possibly seven moons of Saturn!

Tests to determine whether the half-moon or crescent shape of Venus can be seen by persons of unusually keen vision were made a couple of years ago in the brilliant atmosphere of Algeria. Drawings of the planet, well lighted and free from the distracting glare which makes Venus such a difficult object for the telescope at twilight and dawn, were made and examined by specially sharp-sighted Algerian college students at varying distances No shape could be distinguished until the pictures were near enough to appear twice the diameter of the planet at its position of best definition of shape. Full reports appeared in the scientific journals of this valuable proof of the impossibility of seeing the crescent shape of Venus or Mercury without a glass.

Furthermore, an ancient Irish astronomical text-book contains the statements that in certain positions Venus and Mercury are horned like the New Moon. This text-book was translated, at least for the most part, into the Irish language from a Latin version of a work by Masch Allah, an Arabian or Jewish astronomer of the eighth century A D. It was translated into Latin in the thirteenth century and into Irish about 1400. How did the Arabs (or the translators in 1400 if they added the information which is not likely) know anything about the phases of the inferior planets long before Galileo's telescope was thought of (1609) unless they had seen them or had received the true teachings from earlier scientists who had observed their shapes by means of telescopes? *And these early observers may have been Chaldaeans or Egyptians or Hindus, or even men of nations now utterly lost to history, such as the Atlanteans.*

We know that the Chaldaeans had a good deal of knowledge of astronomy. The Babylonians used the sun-dial and had fairly accurate ideas as to the relative distances of the sun, moon, and planets from the Earth. Professor Rawlinson thought their knowledge was much greater than the Romans and Greeks believed, and he gives evidence to show that the Chaldaeans observed the four larger satellites of Jupiter, the ring of Saturn and *seven* of its satellites, some of which are very small and require a large telescope to show them.

Dr. Hein suggests that the Babylonians used the reflecting form of telescope with concave mirrors, and that this would be conclusively proved if we were quite certain that they did see Saturn's ring, etc. But is it not much more probable that they used the refracting telescope? Such a form of telescope consists entirely of transparent lenses, and a lens was actually found in the ruins of Nimrud, Assyria. Professor Sayce, in *Babylonian and Assyrian Life* (1914) says:

"The lens, which is of crystal, has been turned on a lathe and is now in the British Museum."

A magnifying glass is needed properly to read the minute writing on many of the clay tablets. The carved reliefs of Baal or Ninib, in which the god is standing within a ring, are very significant, for he has been identified with the planet Saturn, according to Prof. Sayce.

The Italics are ours.

FREE AMERICA AND CRIME.

America is believed to be the freest country in the world. It seems that criminals also enjoy there an amount of freedom denied to them in less democratic countries. From an article in a recent issue of the *Literary Digest* we learn that a wave of crime is sweeping the New World with a deluge of murders, burglaries and robberies. Says our contemporary:—

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"In New York City since the first of the year, *The Tribune* tells us, "the unsolved murders alone total more than 100," and the hold-ups, robberies, and thefts reported by the police represent a property loss of more than $3,100,000. Chicago in the same period reports "68 murders that have defied solution"; and the news columns reveal the fact that just before Chief Fitzmorris's raids one day was marked by three pay-roll robberies, twenty hold-ups, eight burglaries, and a murder. In Philadelphia, according to *The Inquirer* of that city, there have been 100 murders in eleven months; and a recent record of fifty hold-ups in one day has resulted in plans for a special motor-cycle squad of bandit-chasing riflemen. In Pittsburgh, according to a correspondent, "there has been an increase of 20 per cent. in crime this year," and "13 murders remain unsolved by the police." In Boston says *The Herald* of that city, "hold-ups by gunmen are becoming increasingly numerous." The Newark *Ledger* reports "some increase in crimes of violence." In Cincinnati *The Commercial Tribune* states that "every agency of robbery is working overtime." In St. Louis conditions have recently compelled Chief of Police O'Brien to organize a "drive" against gunmen, gangsters, and the criminal forces generally. Cleveland's records show 70 murders. Detroit confesses to an increase in homicides and robberies over its average for the last six years. In San Francisco the head of the detective bureau reports that "crimes of violence have increased since the advent of prohibition." In Seattle "robberies, hold-ups, and burglaries have been occurring with disturbing frequency," according to the Seattle *Times*, which adds: "The entire country is experiencing a veritable epidemic of crime."

The writer quotes from a work entitled "*American Police Systems*" by Fosdick and shows that in this matter, America has outstripped and outdistanced Europe completely.

"From this book we learn that New York City in 1916, with a population of less than 6,000,000, had six times the number of homicides that London had, with its population of more than 7,000,000, while in 1917 the homicides in New York City exceeded by fifty-six the total homicides of England and Wales together. In 1918 New York again had six times more homicides than London, and exceeded the total homicides of England and Wales by sixty-seven. In 1916, Chicago, only one-third the size of London, had 105 murders, or nearly twelve times London's total. That same year gives Chicago, with its 2,500,000 people, twenty more murders than England and Wales with their 38,000,000 people."

Mr. Fosdick goes on to say:—

"Statistics of this kind could be multiplied at length. In the three-year period 1916-1918 inclusive, Glasgow had 38 homicides; Philadelphia, which is only a trifle larger, had during this same period 281. Liverpool and St. Louis are approximately the same in size; in 1915 St. Louis had eleven times the number of homicides that Liverpool had, and in 1916 eight times the number. Los Angeles, one-twentieth the size of London, had two more homicides in 1916 than London had for the same period; in 1617 she had ten more than London had. Cleveland, Ohio, one-tenth the size of London, had more than three times the number of homicides in 1917, and approximately twice the number in 1918.

"Equally significant is the comparison of burglary statistics between Great Britain and the United States In 1915, for example, New York City had approximately eight times as many burglaries as London had in the same period, and nearly twice the number of burglaries reported in all England and Wales In 1917 New York had four times as many burglaries as London, and approximately the same number as occurred in England and Wales. In 1913 the burglaries which the police reported in New York were approximately two and a half times those in London. Chicago in 1916 had 532 more burglaries than London; In 1917, 3,459 more; in 1918, 866 more; and in 1919, 2,146 more. Detroit and Cleveland generally report several hundred more burglaries per annum than Lodon, altho London is seven or eight times larger. The annual burglaries

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in St. Louis always exceed those in London. The disproportionate number of burglaries occurring in American cities as compared with English cities is reflected in the prevailing burglary insurance-rates of the two countries. Due to differences in insurance practises and methods, exact comparisons are impossible, but enough has been gathered from careful investigation to warrant the general conclusion that burglary-rates in American municipalities are from fifteen to twenty times higher than in the principal cities of England.

"Even more startling are the statistics of robbery. New York City in 1915 reported 833 robberies and assaults with intent to rob where London had 20 and England, Wales, and Scotland together had 102. In 1916 New York had 886 such crimes to London's 19, and England, Wales, and Scotland's 227. In 1917 New York reported 864 to London's 38, while England, Wales, and Scotland reported 233. In 1918 New York had 849, while London had 63 and England and Wales had 100. Practically the same proportion exists between Chicago's robberies and those in Great Britain. In 1918, for example, Chicago had 22 robberies for every one robbery in London, and 14 robberies for every one robbery in England and Wales Washington, D. C., in 1916 had 64 more robberies than all of England, Wales, and Scotland put together; in 1917 she had 126 more than these three countries. Cities like St. Louis and Detroit, in their statistics of robbery and assault with intent to rob, frequently show annual totals varying from three times to five times greater than the number of such crimes reported for the whole of Great Britain."

A BEAUTIFUL APPRECIATION OF LORD DAYANANDA.

Our beloved friend, Mr. C. F. Andrews, contributes to the press the following magnificent appreciation of Maharishi Dayananda, the greatest sage and philosopher of our times:—

Last year, when the call came to me to write about Swami Dayanand Saraswati, I was in the centre of the Punjab following in the tracks of the Martial Law, which had swept like a great tornado over the ill-fated province. The Punjab was the land which Swami Dayananda loved and where his message found its earliest welcome.

I remember, that I wrote my message under great strain and pressure of work of other kinds, and after it was written and sent to the press, I was not satisfied with it. It expressed certain salient facts—the great Rishi's fearlessness, his patriotism, his daring proclamation of the truth as he saw it with his own eyes and with his own mind, and last of all, his martyr's death in the cause of that truth. All this I tried to say; but I was not at all satisfied with what I had written. I had described, as it were, separate lineaments of the hero, I had not caught the vision of the man himself, in his living wholeness of personality.

It was just at this time, after I had written out what I had in my own mind, that there came into my possession a very precious bundle of letters, written from the convict prison in the Andaman Islands by Bhai Paramananda. He had been imprisoned there, on what I was quite certain was entirely false charge. These letters had been written at intervals of a year: for I believe that it had been the regulation, in that convict settlement, only to allow the prisoners to write to those whom they loved in their homes, once in a year. I sincerely trust, that this whole prison life in the Andamans will soon be abolished. For I have had on many occasions painfully realised, from information which I have received at first hand from those who have suffered, how inhuman the treatment is in such a place. The punishments are altogether barbarous and quite unfit for a civilised Government to exercise. There is also a complete lack of any publicity and public inspection.

These letters of Bhai Paramananda were very precious to me, because they were written out of long silence and meditation and solitary thought. They were not the hurried letters of a few moments' leisure, in the midst of a noisy, confused and overcrowded life, such as most of us have

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to put up with in the modern world. What Bhai Paramananda said about Swami Dayananda Saraswati he said from his heart. It satisfied me; it gave me the very picture, that I had been wishing to portray, when I wrote my own article and failed, and I saw the great Swami before me, as I had never seen his character hitherto in my previous thoughts and pictures. Let me try to give now, in this article, if I can do so, the main point which Bhai Paramananda made,—using, of course, my own words. I hope that I shall not fail this time.

It was this. Swami Dayananda Saraswati has not only studied, from his youth onwards, that supreme Vedic culture out of which India had risen to her full height of spiritual wisdom and experience. *He had lived it.*

In his own unique personality, he actually recapitualated the Vedic life. He embodied it in himself. He made it vital and actual for others. In the midst of a land, that was turning away from its own past, to find all its ideals in Europe, he showed, by a living example, that this entire absorption in the culture of the West was to despise one's own birth-right, to forsake one's own true nature, to sink in the scale of humanity, rather than to rise.

Swami Dayananda Saraswati believed intensely, that these Vedic times were actually superior to the age in which we now live. He worked out in action this, his intense belief. Men could see in him, in his spiritual earnestness, his heroic character, his austere mode of life, his high ideals, the Vedic times themselves restored. No one had done this before in quite the same way. Scholars had written books. Texts and studies of the Vedic age had been published, and then forgotten. But here was a Sannyasi, with such unique genius and moral character, that the past itself was quickened into recreated life by his very presence among men.

There have been a thousand controversies concerning the great Swami, a thousand details might be brought forward to prove this or that about him. But, I believe, that in the conception of him, as a living personification of the Vedic culture, we are at the very centre. In this view of his character, the whole picture is in focus. The perspective, is true and not false.

If the Swami had been merely a great scholar and controversialist, there would have been little or no progressive life in his community after his departure. If, again, his message had been merely antiquarian and traditional, then how can one account for the present vitality and progress of the Arya Samaj, which he founded? I hold firmly, that his message was immensely more than antiquarian, and that he himself was immensely more than a great scholar. The personality of the great Swami, as he lived the actual life of the Vedic past, in all the glowing majesty of his heroic spirit, was so magnetic, so virile, so passionately sincere and brave, that others caught his inspiration before he died and carried on his message in his spirit! It is for this reason that the Arya Samaj has lived and still lives on to-day. His personality was like fire. It enkindled others. And others in their turn have carried the flame forward.

I have recently had an experience, while I was abroad, which I shall not easily forget. I have seen, in East Africa, the Arya Samaj flourishing and thriving in the midst of a singularly foreign and unpropitious environment. While other personal religious loyalties and beliefs were struggling for a breath of fresh air, in the stifling atmosphere of East Africa, and often failing to survive, the Arya Samaj was taking root in the soil and was putting forth new shoots.

I look back in memory, with deep emotion, on one most pathetic figure, a man in middle age, whose whole body, from head to foot, was twisted and contorted with paralysis. One thing alone remained dear to him; one thing made existence still a joy to him; this was his devotion to Swami Dayananda and to the Arya Samaj, which the Swami had founded. Again and again, I met this poor man in his utter helplessness. Even

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speech itself was difficult for him, as well as bodily movement. Yet, with whatever faculty he still possessed, he showed forth his devotion to Swami Dayanand. Such incidents as these betoken a vital spirit in the Arya Samaj. The do not speak of decay and death.

If the Arya Samaj were stationary, unprogressive, in the modern, age, if it professed fixed infallible dogmas, then indeed there might be less hope for it in the future. But I have found in these distant lands across the sea, in Fiji and Australia, as well as in East Africa, a singular power to adaptation to environment. While the central ideal has been held fast, the details have been profoundly modified. And that great central ideal has always appeared to me, amid these outward changes, to be essentially one with the truth of Swami Dayananda's own life. It has been the truth of the supreme culture of the Vedic age and of its heritage as India's greatest possession. Into this wonderful heritage Indians to-day have returned after many wanderings. Through Swami Dayananda this, their ancient heritage, has once more been made for them an abiding faith, a personal possession. Such a faith is not mere patriotism; it is something deeper, it is religion.

PRIMARY EDUCATION IN PRE-BRITISH INDIA.

In these days of educational non-co-operation, we hear a lot of rot about the impossibility of organising universal primary education without the co-operation of the state. 150 years of foreign rule have so completely enervated us and robbed us of our self-respect, that we cannot imagine the people of India arranging for them a system of universal primary education, independent of state aid. And yet only in 1813, *every* Indian village could boast of a school maintained by the village commonwealth. In the evidence which Sir Thomas Munro gave before Parliament in 1813, he is reported to have said:—

"I do not exactly understand what is meant by the 'civilisation' of the Hindus. In the higher branches of science, in the knowledge of the theory and practice of good Government, and in an education which, by banishing prejudice and superstition, opens the mind to receive instruction of every kind from every quarter, they are much inferior to Europeans. But if a good system of agriculture, unrivalled manufacturing skill, capacity to produce whatever can contribute to either convenience or luxury, *schools established in every village for teaching reading, writing and arithmetic*, the general practice of hospitality and charity amongst each other, and, above all, a treatment of the female sex, full of confidence, respect and delicacy, are among the signs which denote a civilised people—then the Hindus are not inferior to the nations of Europe, and if civilisation is to become an article of trade between the two countries, I am convinced that this country (England) will gain by the import cargo."

This passage occurs in his answer to a question put to him.

EDITORIAL REFLECTIONS.

THE ARYA SAMAJ AND ORTHODOX HINDUISM.

The *Hindu Message* says in its issue of December 16, 1920.

As for Mr. Lajpat Rai, he is an Arya Samajist. Most of those who join this movement retain their caste for all social purposes, and are only content to air their advanced "views." It is those who

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are led away by temporary emotions or transient interests that violate caste practices In Bengal, too, the same phenomenon exists, and on the whole the Brahmo Samaj is on the decline. The Arya Samaj is no doubt more advanced in numbers and activity. But its progress is not such as to need frighten us The Sanatana Dharma has begun to bestir itself, and soon its influence will begin to make itself felt. Mr Gandhi has declared himself *recently* in favour of caste, and so also did Mr. Tilak in his addresses in Madras after his return from England. We trust that our readers will not be led away by the fictions which Sir S. Nair has trotted out for their delectation in his failure to know all the facts during his absence from India.

Sir S. Nair finally hopes to destroy Hindu society through the legislation to be undertaken by "the Non-Brahmans and depressed classes" in the new and reformed legislative councils. We, too have serious apprehensions on this score. But legislation alone cannot settle the fate of communities, and we would recall to Sir S. Nair's recollection how little influence his Malabar Marriage Bill has had over public opinion in Malabar. An Indian historian has said,—"The people of India are the same yesterday, and for ever." The late Swami Vivekananda said in one of his inspired moods,—"India will never be Europe until she dies." We will not believe that India—the holy—will "die" For, as Swami Vivekananda has said in his own inimitable language,—"India is the land to which all souls must come wending their way to God."

Mahatma Gandhi has declared in favour of caste; ergo Sanatan Dharma is bestirring itself. But what of Mahatma Gandhi's views on untouchability? Is untouchability no longer a doctrine of Sanatana Dharma? We do not know what precisely Sanatan Dharma is? In the Punjab the Purdah system is a cherished doctrine of Sanatan Dharma. In Maharashtra, if a married woman covers her head, she offends against Sanatana Dharma. In the South, marriage of a girl with her maternal uncle is Sanatan Dharma. In the North, Sanatan Dharma calls such customs incestuous. To us it appears that any fossilised custom or usage—good, bad or indifferent—is Sanatana Dharma. The Sanatan Dharma movement is not a movement for the revival of India's ancient religion but one for the preservation of *present day* superstitions and excrescences. It is a movement against all movement. If Sanatan Dharma means Vedic and Shastric revival, then it is only another name for the Arya Samaj. Caste, no matter what Mahatma Gandhi says, who, though a saint is not a Vedic scholar, was never a part of the primeval Vedic religion. In the *Mahabharat* we read.

भारद्वाज उवाच—

चातुर्वर्ण्यस्य वर्णेन यदि वर्णो विभिद्यते ॥
सर्वेषां खलु वर्णानां दृश्यते वर्ण संकरः ॥ ६ ॥
कामः क्रोधो भयं लोभः शोकचिन्ता क्षुधा श्रमः ।
सर्वेषां न प्रभवति ? कस्माद् वर्णो विभिद्यते ॥७॥
स्वेद-मूत्र पुरीषाणि श्लेष्मा पित्तं सशोणितम् ।
तनुः क्षरति सर्वेषां कस्माद् वर्णो विभज्यते ॥ ८ ॥
जंगमानामसंख्येयाः स्थावराणां च जातयः ।
तेषां विविध-वर्णानां कुतो वर्ण विनिश्चयः ॥९॥

भृगुरुवाच—

न विशेषोऽस्ति वर्णानां सर्वं ब्राह्ममिदं जगत् ।
ब्रह्मणा पूर्व सृष्टं हि कर्मभिर्वर्णतां गतम् ॥ १० ॥
कामभोगप्रियास्तीक्ष्णाः क्रोधनाः प्रियसाहसाः ।
त्यक्तस्वधर्मा रक्ताङ्गाः ते द्विजाः क्षत्रतां गताः ११
गोभ्यो वृत्तिः समास्थाय पीताः कृष्युपजीविनः ।

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स्वधर्मान्नानुतिष्ठन्ति ते द्विजा वैश्यतां गताः १३
हिंसाऽनृतप्रिया लुब्धाः सर्वकर्मोपजीविनः।
कृष्णाः शौचपरिभ्रष्टाः ते द्विजाः शूद्रतां गताः १४
इत्येतैः कर्म भिर्व्यस्ताः द्विजा वर्णान्तरं गताः।
धर्मो यज्ञः क्रिया तेषां नित्य न प्रतिषिध्यते १५
इत्येते चतुरो (?) वर्णा' येषां ब्राह्मी सरस्वती।
ब्रह्म धारयतां नित्यं व्रतानि नियमास्तथा १६
ब्रह्म चैव परं सृष्टं ये न जानन्ति तेऽद्विजाः।
तेषां बहुविधा स्वन्यास्तत्र तत्र हि जातयः १७
पिशाचा राक्षसाः प्रेताः विविधा म्लेच्छ जातयः १८

सत्यं दान मथाद्रोह आनृशंस्यं तपो घृणा।
तपश्च दृश्यते यत्र स ब्राह्मण इति स्मृतः ४
क्षत्रजं सेवते कर्म वेदाध्ययन सङ्गता।
दानादानरति र्यस्तु स वै क्षत्रिय उच्यते ५
विशत्याशु पशुभ्यश्च कृषया दानरतिः शुचिः।
वेदाध्यनसम्पन्नः स वैश्य इति संज्ञितः ६
सर्वभक्षरतिः नित्यं सर्वकर्म करो ऽशुचिः।
त्यक्त वेदस्त्व नाचारः सवै शूद्र इति स्मृतः ७
शूद्रेष्वेतद्भवेल्लक्षम द्विजे तच्च न विद्यते।
नवै शूद्रोभवेच्छूद्रो ब्राह्मणो ब्राह्मणो न च ८
शौचेन सततं युक्तः सदाचारसमन्वितः।
सानुकोशश्च भूतेषु तद्द्विजातिषु लक्षणम् १८

Here it is clearly stated that there were no Varnas first and later on they were based upon deeds and vocation. A Brahman, then, is not one born of Brahman parents but one who has the Brahmanic character—no matter what his parentage is. In ancient times Brahmanhood was open to the lowest of the low born. In the 44th Chapter of the *Bhavishya Purana* it is expressly stated that the sage Parasra was born of a woman belonging to the scavenger class, the sage Vashishta of a harlot and Vyas of a woman belonging to the water-carrier caste. Our contemporary quotes Swami Vivekananda as a great authority on Sanatana Dharma. Let us see what the Swami has to say on caste. Here is a quotation from one of his lectures :—

"What is the plan ? The ideal at one end is the Brahmin and the ideal at the other end is the Chandala, and the whole work is to raise the Chandala up to the Brahmin. Slowly and slowly you find more and more privileges granted to them. There are books where you read such fierce words as these : "If the Sudra hears, fill his ears with molten lead, and if he remembers a line cut him to pieces. If he says to the Brahmin, 'you Brahmin' cut his tongue out." Diabolical old brabarism, no doubt, it goes without saying, but do not blame the law-givers, who simply recorded the customs of some section of the community. Such devils arose among those ancients. There have been devils everywhere more or less in all ages. Then you find that this is toned down a little ; only—do not disturb them but do not teach them higher things. Then slowly we find in other Smritis, especially those that have full power now that if the Sudras imitate the manners and customs of the Brahmins they are best off, they ought to do that. Thus it is going on. I have no time to place before you all these workings, how they can be traced in detail ; but coming to plain facts we find that all the castes are to rise slowly and slowly ; however, there are thousands of castes and some are even getting admission into Brahminhood ; for what prevents any caste from declaring they are Brahmins? Thus caste, with all its rigour, has been made in that way. Say there are castes here with ten thousand people each. If these put their heads together and say we will call ourselves Brahmins, nothing can stop them ; who is to say nay. I see it in my own life. Some castes become strong, and as soon as they all agree who is to say nay? Because whatever it be, each caste is exclusive of the

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other. It does not meddle with the other's affairs, even the several divisions of one caaste do not meddle with the other divisions and those great epoch-makers Sankaracharya and others, were great caste-makers. I cannot tell you all the wonderful things they manufactured, and some of you may be angry with me. But in my travels and experiences I have been tracing them out, and most wonderful results I have arrived at. They would sometimes get whole hordes of Beluchees and make them Kshatrias in one minute, whole hordes of fishermen and make them Brahmins in one minute. They were all Rishis and Sages and we have to bow down to their memory. Well, be you all Rishis and sages. That is the secret. More or less we shall all be Rishis. What is meant by a Rishi, the pure one? Be pure first, and you will have the power. Simply saying "I am a Rishi" will not do but when you are a Rishi, you will find they will obey you somehow or other. Something mysterious comes out from you which makes them follow you, makes them hear you, makes them unconsciously, even against their will, carry out your plans. That is the Rishihood."

AT LAST!

Lala Lajpat Rai has, at last, entered the lists with his usual energy and whole-heartedness. After the Nagpur Congress, the veteran leader of the Punjab has set to work in right earnest and has more than made up for his previous hesitancy. We of the Punjab know that our leader is possessed of tremendous energies. When he worked for the D. A. V. College and built it up, in response to the call of duty, he deemed no personal sacrifice too great. only if it led to the desired end. He earned thousands only that he might the better serve the Dayananda College. When there was a split in the Arya Samaj and a powerful school of thought grew up that would not admit that the Dayanand Anglo Vedic College—a centre of Western culture and Western learning in the curriculuns of which Vedic scholarship has no place and Vedic teaching but a subordinate place—was a fit monument to the memory of the man who was for a wholesale revival of the Vedic period and a summary rejection of what is understood by Western civilization or had anything essentially or characteristically Vedic about it, the valiant Lala fought like a veritable lion in defence of his creation. Subsequently when his ideas changed, he bestowed his affections upon the Gurukula with equal fervour. Now that he has listened to the clarion call of his mother land—as embodied in the Resolution passed by the Nagpur Congress—and has consented to be one of the pilots of the vessel of non-co-operation, he has felt no compunction whatever in bringing about a complete strike in the D. A. V. College—the one institution to the building up of which he devoted his life-blood. What a magnificent example of sacrifice of personal feelings at the altar of national duty? The superb courage that the Lala has exhibited on this occasion fills as with enthusiastic admiration and a feeling of reverential and inspiring worship and almost tempts us to repent of what we wrote in a recent issue. And yet we do not repent. For our impatience was only a proof that we expected great things of our leader and felt irritated at the delay—which to us seemed unnecessarily long—in their coming to fruition. And now that the revered Lalaji has taken up the duties of his natural position and put new life and energy into N. C. O. in heroic Punjab, our heart is filled with unspeakable joy and inexpressible thank-

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fulness. Our spirit chafed when we saw that, for want of efficient captaincy, our province was behind other provinces even though it was the wrongs of the Punjab that had stirred the slumbering self-consciousness of India. Now that the right man is at the right place, the Punjab will more than make up for past neglect and will march abreast of sister-provinces in India's march to the Promised land of Political Freedom, Intellectual self-assertion and Moral and Spiritual Self-determination. The Punjab students have shown resolute courage and although many will, we fear, yield to the intimidation of their guardians and return to their colleges for a time, we doubt not but that normal teaching cannot now go on in the colleges of the Punjab. Strikes will recur again and again till Swarajya is fully attained. Let the Principals of Government and Government-aided colleges fully realise that the days of peaceful study for their pupils and restful slumber for them are gone—gone irretrievably—never to return till National Government is established and National Government Universities are established.

EDUCATIONAL N. C. O. AND NATIONAL EDUCATION.

There is a strange confusion of thought in the minds of many who sail under the banner of the Congress as well as of those who deny the competency of that body to lead the country as regards the meaning and scope of the part of the N. C. O. Resolution relating to students. The Congress is not an educational board that it should replace institutions imparting defective education by model seats of learning. The Congress is a political organisation and its motive in emptying schools and colleges is also purely political. The Congress desires to dislocate all departments of the bureaucratic administration and modern colleges and schools constitute an important Government department. It is in these schools and colleges that clerks, lawyers, judicial officers and administrators are manufactured who can run the bureaucratic machinery in subordinate positions—and only in subordinate positions. They are carefully nurtured in an atmosphere surcharged with race-dominance and colour-supremacy and are, during their scholastic career, successfully hypnotised into the belief that initiation belongs to the occidental and the oriental's part is merely that of a slavish imitation or of a discontented snarling agitator. If you destroy, by peaceful and non-violent means, the factories which alone can manufacture Indian assistants in the administration expected to co-operate with the bureaucracy on terms settled by the dominant party, the entire machinery will collapse because its wear and tear will not be repaired and its worn out screws and pulleys will not be replaced. Moreover the Congress wants a non-co-operation army for propaganda work. It appeals to the recruits that have, without pondering upon the implications of their conduct, joined the colleges started by the bureaucracy to join the national non-violent army. This important point is ignored both by some Congressmen who clamour for the opening of national colleges by politicians and by critics who cast ridicule on the alleged efforts of non-co-operators to create full-fledged universities without endowments and

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funds. Our critics forget that the leaders of the non-co-operation movement are not such idiots that they do not realise the futility of the efforts of the politicians of a subject race to compete with the foreign government which commandeers all the resources of the nation, in creating richly endowed and efficiently conducted centres of learning especially when every pice that they can obtain is required for propaganda work. What our own men, who insist upon our starting national colleges before we try to empty state agencies for the manufacture of mental and moral dependants, forge is that we are engaged in actual warfare, a life and death struggle—which is not the less acute and desperate because it is non-violent and bloodless—and, therefore, the time for the building up of educational centres—with their atmosphere of cloistered quiet—is not yet. If Swarajya has to be attained, youngmen must sacrifice their studies, lawyers their practice, merchants their accumulations, the rich their luxuries and superfluities, the women their ornaments and other articles of personal decoration, and if, need be, the poor their necessaries. In this period of supreme all round all pervasive sacrifice, the young with their impulsive nature and generous enthusiasm, cannot be excluded from the privilege of suffering for their afflicued motherland. We are told not only by liberals but even by some who subscribe to the N. C. O. creed that youngmen should be called upon to make sacrifices when they have finished their studies. They forget that to be allowed to finish their studies is exactly the ambition on the part of our youngmen which Mahatma Gandhi wants to repress and that for two reasons. The first is that the degree provides the passport for admittance to the pathways of service of the bureaucracy and national leaders ought not to let the youth of the nation to be led to temptation. The second is that a nation that adopts a weapon of desperation like N. C. O. cannot afford to wait for years. A remedy of desperation cannot be continued for long long years without detriment to the people employing it. People who call themselves non-co-operators and yet desire that students should join the movement after they have *completed* their studies do not know the potency of the weapon they are called upon to wield.

MR. C. R. DAS'S SACRIFICE.

An English Politician once gave a naive and quaint characterisation of the various provinces of India. He declared that while the Punjab was dogmatic and Bombay diplomatic, Bengal was emotional. Emotional Bengal had always as its leaders men who typified its chief characteristic. Surendranath, once called by the press 'Surrender Not', was its leader. so long as he was impulsive and generous—so long as he appealed to the heart gushing with patriotic fervour and was not considered "sane and wise" by "moderates" and bureaucrats. As soon as, however, he deserted the straight path of generous impulsiveness and sought the tortuous by-ways of "sanity" and "moderation" and tried, against his temperament, to become a Gokhale or a Mehta, he succeeded not in becoming a diplomat but—a minister and a Knight—Sir Surrender. Every man and every race is endowed by nature with a peculiar

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temperament. If his or its educators try to educate him or it out of that temperament, they make of him or it a non-descript hotch-potch. Hence he can play his or its part right nobly only if his or its individuality is retained and developed not if it is crushed and an imitation individuality sought to be substituted. Similarly a race can efficiently be led only by a person who is the supreme type of the genius of the race. That is why spiritual India had a number of leaders but no LEADER till, Gandhi, the saint, claimed his rightful due and sounded slogans familiar to the subconscious and genuine self of this ancient people. When 'Surrender Not' the orator in his attempt to turn himself into a statesman was transformed into 'Sir Surrender,' the apologist of Governors and Viceroys and the ornament of official functions and parties, Bengal was leaderless for a time and patiently waited for a Master that would extort allegiance from it and lead it to victory. That is why Bengal which in Lord Curzon's and Lord Minto's time won brilliant victories under the glorious leadership of Babu Surrender Not fared badly when the agitation against the Black Act convulsed the country and the Satyagrah campaign was initiated. But now that Chitranjandas has gratified the heart-yearnings of mother Bangya and performed the Sarvamedha and made the supreme sacrifice, Bengal has ceased to be leaderless. Impulsive Das by sacrificing a few lakhs a year, is now the Master of Bengal and can commandeer millions from his emotional fellow-Bengalees. The student movement has spread in Bengal with lightening rapidity. We congratulate Bengal on regaining the leadership of India and Mr. Das on smoothening her path to that eminent position.

RAE BARELI DISTURBANCES.

Rae Bareli disturbances, tragic though they are, are not without their uses. They have a double message to give to the people of India. The first is that the big landlords will, in the coming struggle, side not with the forces of freedom but with the forces that make for repression and political serfdom. The bureaucracy and the land-holding classes represent two sets of powerful vested interests and the common danger of Democracy will draw them together and supply a cohesive motive power. The other is that the masses must be led by true disciples of Gandhi and not by firebrands or miscreants masquerading as such. The masses never reason. Faith in their leaders is alone operative upon their conduct. It is, therefore, absolutely essential that nationalist lieutenants working in the villages should be men of the highest character and the most unimpeachable integrity, otherwise forces may be set in motion which it may be difficult to control.

THE DUKE OF CONNOUGHT'S VISIT TO INDIA.

H. R. H. the Duke has come and delivered his message. Hopes were entertained in various circles that repressive measures would be repealed, prisoners would be released, a forward step towards self-government announced and proper reparation made for the wrongs of afflicted Punjab. All these expectations have been disappointed. Lakhs of rupees have been spent upon festivities which the people boycotted and, in spite of H. R. H.'s personal appeal, the relations between

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the rulers and the ruled are getting worse day by day. Even before the ink with which the Duke wrote his message was dry, Lala Lajpatrai was served with a notice not to enter the N. W. F. Province because his efforts to compose differences between the Hindus and the Sikhs were, it was alleged, likely to prove prejudicial to public safety. While the Duke pleads for forgiveness on both sides, the bureaucratic machinery moves round and round unheeding and unconcerned, the people's resentment goes on growing in volume and intensity and N. C. O. gains fresh adherents. Mr. Shrinivas Shastri expected an announcement that would soothe his afflicted countrymen. The announcement has not come or has been intercepted. His faith in the bureaucracy must have received a terrible blow. Will it emerge unimpaired from it? Will his sturdy optimism still direct him to co-operate and co-operate even though the other side is determined to go its way, heedless alike of his co-operation and Gandhi's non-co-operation. When we remember that only at Amritsar Gandhi's faith was just as strong and solicitous as Shastri's now is—it is as great a sin to question Shastri's selflessness as it is to question that of Gandhi himself—we begin to hope that the day is not distant when like Nehru, Das and Lajpat, Shastri will also be enrolled as a lieutenant of the Mahatma.

DEGRADATION IN EXCELSIS.

We take the following from a note in the *Wednesday Review*.

We badly want an autocrat just now, a Viceroy who will be strong enough to be free of the leading strings of the India Office and to do a bit of thinking for himself. No Viceroy now or at any time will be a success if he uncomplainingly merges his individuality in that of the Secretary of State and do his bidding without a demur. He must not merely reign but must govern and impress his personality on the administration. *We do not suggest that he must play the irresponsible autocrat and do as he lists heedless of the advice and suggestions of experienced councillors and administrators under him. But, he must be an autocrat in the sense that he must be able to assert himself on occasion even against the Secretary of State, when he knows that the latter is wrong.* Lord Reading is not likely to give in to any Secretary of State when he is convinced that he is in the right. If that be the role of an autocrat, we need all the autocracy that Lord Reading may have in him.

The Italics are ours.

So the new Viceroy is expected to be an autocrat in relation to the Secretary of State because the latter happens to be sympathetic towards the victims of bureaucratic lawlessness, but must be a willing tool in the hands of O'Briens, Bosworth Smiths, O'Dwyers, Thomsons, and Vincents! And would our readers believe it the writer is a man with a dark skin born and brought up in an Indian home? Could the worst Anglo-Indian rag go further than this? If bureaucratic rule was otherwise perfect, it would stand condemned for producing a species of pitiable mentality of which that of the writer of the lines quoted above is the supreme type.

A GLOOMY PROSPECT.

We take the following from Correa Moylan Walsh's "The Climax of Civilization."

Hard times, then, are ahead, not immediately perhaps (when the present chaos is ended), but certainly before many years, at most a couple of generations or so. A return will set in of the re-active pressure of nature upon mankind. Mankind will again be restive under it. They will not live in

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the peace and concord dreamt of in consequence of the peace and concord experienced during the last century of augmented supplies.

The struggle for existence will again become sharp and bitter, and there will again be wars and rumours of wars. It will not then be safe for the lamb to lie down by the lion, when the lion is hungry. The strong will again rend, and the weak will need defence and protection. Class will contend with class, and nation with nation. Our women may weep at the prospect. Also our Mr. Doves and our Mr. Loves may tremble at it. But woe to that people which has not men that will stand up and fight without flinching. Those countries where the moral decay shall have gone deepest, where the proved stock shall have died out and given way to poor stock, where the greatest effeminisation of men shall have taken place (for the masculinisation of women will be no compensation), where the strong and the wise and the shrewd shall gain no more of wealth, power, and influence than the weak, silly and incompetent, all being equal,—those will go to the wall. And when this fate shall have overtaken most of our western white men's countries, our cycle of civilisation will be completed.

These words were penned before the outbreak of the war now raging in Europe. This war is due primarily to the comparative overpopulation of Germany and the consequent need which the Germans feel for expansion. It does not mean the end of civilisation, but it may be the beginning of the ending, which is a long process, and a terrible process, and most terrible to those nations which suffer it first—those nations which are first defeated in the struggle for existence.

So we are within sight of the end of the present *cycle* of civilization and progress is not rectilinear but spiral. But what of the Evolution Theory and the Development Hypothesis?

A HYMN FROM THE RIG VEDA.

We take the following from *The New Age* of Washington, U. S. A.

In all well-regulated Masonic lodges of the United States and Great Britain, the Bible is displayed on the altar as the great symbol of God. But in countries where the Christian or Jewish faith does not prevail among the majority of the inhabitants, the sacred writings of those particular countries are used on the altars of Masonry, viz., in Turkey and Egypt, the Koran: in India, the Vedas, etc Alas, for Freemasonry, there are nations on the continent of Europe whose Masonic lodges have banished the Bible from their altars and substituted therefore the Book of Constitutions. The name of the Grand Architect of the Universe no longer is mentioned in their rituals, and no instruction is given the candidate regarding the existence of a Supreme Being though "the heavens declare the glory of God and the firmament showeth His handiwork." "God geometrizes," says the immortal Plato. Masonry is founded on geometry and yet many of the Masonic bodies of the Continent are loath to acknowledge the Fountain Source of their work. They are not atheistic, as they claim, and far be it from us to dub them so, but are they, strictly speaking, *Masonic*? If Masonry has no philosophy of Deity, what dose it amount to? Our ancient brethren of the temples were wiser than we are in the recognition of a Supreme Ruler of the Universe. Their initiations emphasized the immortality of the soul. No skeptic could possibly be admitted to the Mysteries of Isis and Osiris, or Eleusis. We moderns have grown so materialistic that it is considered quite *au fait* to air our agnosticism and skepticism; a mark of *liberalism*, as it were. Many of us wander in a maze of materialism, and can see no way out of the darkness of our surroundings, and yet like moles that have no eyes to see we grandiloquently proclaim there is no sun. Ye, mighty atom, man! Amid all this skepticism it is an inspiration to turn to the recorded thoughts of our ancient brethren, especially our Aryan ancestors, whose wise men and prophets wrote the Vedas. On the altars of Masonry in India we see the Vedas displayed. There are hymns of the

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Rigveda which are very ancient. *Although the religion of these Vedic Aryans was a worship of the anthropomorphized forces of nature, it rose at times to great spiritual heights.* We shall quote of these remarkable hymns (*Rigveda*, x, 11, 129) as follows:

In the beginning there was neither the Unreal nor the real.

Was there these spheres of light? Or the heavens beyond?

What? and by what enveloped? and for whose enjoyment?

Was there the primal Ether, the source and end of all that is—deep, infinite immeasurable?

There was neither death nor aught death nor aught deathless, nor darkness separate from light.

That One alone, unbreathing, lived; with It the shadowy veil subsised (not Being nor non-Being); other than It there nothing was.

Before the birth of all things this world lay sleeping in the womb of the Prime Cause, like gloom in darkness hidden,

Each in the other merged, inseparate as sea from sea;

When by the potent majesty of Thought, pulsing with creative purpose,

This single, self-poised Whole from out its shroud of nothingness broke forth.

Ere yet all This arose, toghter with the One was Love;

And there lay floating an inchoate mass—the seed of life and matter—

Remnant of bygone creations, of hopes deferred and ends unrealised.

(In the light of their wisdom, musing in their hearts, thus have the poets seen loosing the Real from its bond, the Unreal.)

Out from them all shot scintillating lines of rays, all-spreading swift, like cloud-born fiery flashes;

Whither flamed they forth? Athwart, above, below?

Some were enjoyers, seed-showerers and reapers of the harvest;

Some, of vast power and magnitude, fields of enjoyment;

While some again the substance were of sustenance, nourishing the fathers and the gods.

In order first evolved, and higher,—*those*—*these* later formed and lower.

Who then knows in truth? Who here may utter it?

Whence streams This forth? This manifold of life and mind, of what composed? and whither moving?

The Devas, by the Word made manifest, after this Bursting-forth shone into being;

Who than shall know whence This arose?

Where had creation brith? Whether or no upheld?

If He uphold it not—what mortal or immortal can?

He who is its highest Seer, in the supreme space beyond as in the inmost heart of all,

—Self-luminous, its perfect Life and Joy and Essence—

He surely knows the whence and whither of it all;

If He know not—what mortal or immortal knows?

Commenting upon this hymn, which is so pregnant with philosophic thought and insight, the translator, Sri Ananda Acharya, in his *Brahmadarsanam*, says:

If we study this hymn, which must have been, I will not say composed, but revealed to the Rishi many thousands of years ago, we shall discover that it contains all the fundamental elements of the religious, philosophic, and scientific consciousness of humanity. In the first place, it hints at the Absolute of philosophy which although beyond human thought, must be retained as a symbol of speech to denote the highest, in order that the experience of the relative may be itlelligible. In the second place, it assumes the existence prior to creation of a subtle substance (called by the Rishi "tamasa," darkness), which carried within itself the seed of living and inorganic matter. Lastly, the poet shows the right attitude towards a conception of the Cause of the

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universe, viz., the attitude of mind, when he says that philospheres can explain *the process of evolution but not the origin of the universe.*

Apart from these considerations this hymn strikes me as pointing to one supreme fact, viz, that within the soul there is a faculty which you may call intuition, or reason, or imagination (it is Pratisya in the original), which sees the universe as a whole, which sees the root cause of the universe.

This hymn was first introduced to the notice of the West by Max Muller in his "*The Six Systems of Indian Philosophy.*" The hymn upset all his theories and he was led to say:

"It is not necessary that the historical progress of thought, whether religious or philosophical, should have been exactly the same in every country, nor must we forget that there always have been privileged individuals whose mind was untrammelled by the thoughts of the great mass of the people and, who saw and proclaimed *as if inspired by a power not themselves, truths far beyond the reach of their fellow men.*"

What bewilders us is that Western writers cannot divest themselves of the exploded view that the religion of these Vedic Aryans was a worship of *anthropomorphized forces of nature.* Is there any psychological principle which can explain the co-existence "of spiritual heights" and "hints at the absolute of Philosophy" and "worship of anthropomorphized forces of nature" in the same mind? Prejudice does, indeed, die hard.

THE SPINNING WHEEL.

It is a story of fretting all round. The guns of the Anglo-Indian Press are ready to vomit forth their volleys of hell-fire and death is hovering over our heads on its winged chariots. Statesmen are scratching their heads and bureaucratic Hotspurs biting their lips with rhetorical swords half drawn. The whole atmosphere is surcharged with a peculiar heat and smell of controversial gunpowder is rising from somewhere. But there stands the *charkha* in its simple dignity looking almost ridiculous—the cause of this fretting and chafing—the characteristic reply that this oldest nation with its oldest and quanintest civilization could send to the challenge of the greedy West. And there, by its side, is sitting mother India's saint-warrior clad in his home-woven and home-spun listening to the music of his formidable gun which commands a range as far—reaching as Lancashire itself.

Scoffers come to scoff and statesmen refuse stubbornly to take him seriously. But there he sits with a smile so full of almost motherly affection and child-like simplicity yet so dignified in the face of the angry looks and ugly scowls that are clouding the brows of his opponents. He speaks. A soothing fragrance refreshes the whole atmosphere and waves of strength, joy and vigour inspire all the ranks in this peaceful battlefied. They come to a place of worship. They come to conquer but return captives. He speaks, and it is one word "Spinning Wheel." Such is the master weapon of India and such is the master craftsman who is turning the wheel of her destiny. "May God grant us victory" goes forth the prayer and "Amen" rises the resonant chorus of all the devotees of the motherland till it dies gradually away into the horizon. And "Amen" we add our voice to it.

But let us be plain like him whose praise we have set to sing. Let us not be led away by artful rhetoric but weigh things honestly on the balance of reason. Let us examine

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briefly what the critics have got to say to it. Surely our moderate leaders, with all their knowledge of Indian history, can not mean to say that India 'if left to herself' can not produce cloth enough to satisfy the elementary needs of her children or for the matter of that the requirements of art. Was it not India that only yesterday could flood all the foreign markets with its surplus of textile manufactures and was not the quality of her products the pride and envy of all nations over the world? What then? Do they doubt the necessity of keeping India's gold from going into the hands of foreign weavers? That also is not the fact. What do they propose then? To start as many mills as may be deemed necessary to cope with the necessity of competing with Lancashire. It is precisely this that we are averse to and that on two grounds.

(1) It will bring all the evils of the exploitation, sweating, strikes and moral degradation resulting in the appalling statisticts of prostitution of which the West itself is so very tired and which have culminated in that one evil of all evils—Bolshavism.

(2). We want to employ immediately all our young boys and girls whom we have just rescued from denationalising bureancratic universities.

In writing the above we have started with three assumptions.

(1). That it is necessary to withdraw all our boys and girls from bureancratic institutions even if they were all that could be desired because there is no other way left to us of protesting against wrongs done to our womanhood, manhood and religious instincts.

(2). University education is godless and denationalising.

(3) Starting big mills and factories will be a source of immense evil.

With these assumptions we will deal later on, but supposing they are true we see no other way but to take to the hand loom and the spinning wheel with all the earnestness that it is in our power to command.

There is one more argument, however which is urged against the adoption of the spinning wheel scheme of Mahatma Gandhi, *i. e.*, it is fantastic and impracticable.

Let us see why what was practicable yesterday has gone out of the range of practicability to-day.

Because, it is said, we can not stand in competition with foreign millowners unless our handlooms are protected by the powerful hands of Law. So it is. But our friends forget their is a power more powerful than any penal code could ever hope to be and it is the roused moral sense of a self-respecting nation. And India has at last been roused from its Kumbh Karnic slumbers first by Dyer and O'Dywer and then by our saint. It is to this fact that our moderate leaders close their eyes. It is the courage to confess their conversion to themselves and faith in human nature that they lack and it is that which Mahatma Gandhi has come to supply.

What is our gain? Have we benefited by the advent of British Rule and Western Civilization into this ancient land. The old question once more looms large in our political horizen and perhaps a decisive moment has come. But to go a little deep into the question. Let us first decide what we mean by

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the word civilization. Is it an attribute of matter or of the collective souls of a nation ? If we were to come to any result from a study of the so-called. "Western Civilization", we do not know if we can arrive at any other conclusion but that Civilization is another name for material progress and improved instrumentality. The whole array of Western achievements, which as master pieces of intelectual activity are of no mean value, have resulted in only one thing—saving our time. Admitting this we are at a loss to find what it has got to do with the process of Civilization. Is a horse more civilized than a wan because it can run faster. Civilization, if etymology can be of any help to us can only be an attribute of the collective soul of a nation. Are we more honest, more upright, more chaste, more chivalrous and more humane in our treatment of others than before ? If we can say yes to the above questions, our improved instruments are decidedly a gain in our hands, but if on the other hand, it is otherwise, then we have only strengthened the hands of the devil more and more and have thus helped the process of brutalization.

Let us ask each of these questions with regard to the Western Civilization taking any western nation as an example. If there ever could be any doubt on these points, we think events that have occurred in a few months past must have been great eye openers. But to any one who cared to look the facts in the face, they could not come as a surprise. What could we expect from the West which although talking so glibly of liberty, equality, fraternity, respect for woman and universal brotherhood of man, was not ashamed of its *lynching*, of its treatment of Asiatic races, and of its white slave traffic which is so ruthlessly going on in its streets day by day. If still there are some who hope for some gain from Western Civilization and Western institutions, we can only pray for them and can do nothing more. It is some times pointed out that the splendid response that the students have made to the call of the country is a proof that can be cited in favour of the present day education. We have got only this to say to them that if India's soul had not been polluted by this slavish education, if its deadly influence had not wholly sapped and ruined the sense of honour in our youngmen, India would not have needed a saint to rouse her soul.

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THE GURUKULA SAMACHAR.

(BY PROFESSOR NAND LAL M.A., L.L.B.)

Motto I.—By force of *Brahmacharya* alone have sages conquered death—*The Veda.*

Motto II.—The welfare of society and the justice of the arrangements are, at bottom, dependent on the character of its members.....There is no political alchemy by which you can get golden conduct out of leaden instincts—*Herbert Spencer.*

SWAMI SHRADHANAND.

Swami Shradhanand has been unwell ever since he went to the Congress at Nagpur where he had an attack of Influenza. Ceaseless hard work seems to have told upon his health, and the doctor has advised him to have complete rest for more than a month. Dr. Sukh Dev in consultation with Dr. Ansari is trying his level best to effect a complete recovery as early as possible. In spite of ill health and weakness, Swamij's brain is as active as ever. Notwithstanding remonstrances, he snatches an opportunity every now and then to dictate a few letters etc., for the press. At a juncture like the present, his services are indispensable to the Arya Samaj and the Country at large. Letters are pouring in daily inquiring about his health. We hope he will shortly regain his health and resume his invaluable activities.

THE STAFF.

Prof. Sudhakar M. A., Professor of Philosophy tendered his resignation a few days back and left the Gurukula on the 29th January 1921. He came to the Gurukula in 1913 and served the institution for about eight years in different capacities. On the eve of his departure he was presented with an address by the students.

The members of the staff held a separate meeting to bid him farewell. The reason assigned by Prof. Sudhakar for his resignation is that he wants to extend his sphere of usefulness. He is a man of rare qualities and we wish him success in his new career.

Pandit Gaya Prasad a teacher in the school Department is suffering from Influenza and Pandit Ram Chand Vidyalankar is working in his stead.

THE COMING ANNIVERSARY.

Preparations are being made for the coming anniversary. Temporary sheds are being run up for the accomodation of visitors. National leaders, distinguished literary people and eminent lecturers are being invited. Among those who are expected to grace the occasion with their presence are Maulana Mohd. Ali, Maulana Shaukat Ali, Hakim Ajmal Khan, Dr. Ansari, Mr. Kelkar, Sri Shankaracharya of Sharda Pithia, Bhai Parmanand, Pandit Moti Lal Nehru and Moulvi Asaf Ali.

The anniversary will take place on the 20th March and the three following days. A National Education Conference will be held on the 21st under the presidency of an eminent National Leader.

The convocation, the most interesting function will come off on the 22nd. The anniversary this year is expected to be unusually grand and interesting and the people are requested to muster strong to make it a splendid success.

GURUKULA DEPUTATIONS.

The Gurukula authorities contemplate sending deputations for the collection of subscriptions for the anniversary: Four deputations will start in different directions about the middle of February. The first deputation consisting of Pandit Vagishwar and Brahmacharis Ram Gopal and Dhan Raj of the 4th year class will visit all important places between Dehra and Barelli. Dr. Sukhdeva also will from time to time assist these gentlemen. The second deputation consisting of Prof. Mukh Ram and Brs. Vidya Nidhi and Atma Deva will travel from Hardwar to Delhi *via* Meerut and thence to Amballa. The third consisting of Pandits Brahma Dutta and Viswa Nath and Brs.

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Bhimsen and Arjuna Deva will visit all principal places between Amballa and Lahore. The fourth, consisting of Mahashai Gopal B.A. and Brs. Dharm Deva and Vidya Ratna of the 4th year class will start from Lahore and will go up to Rawalpindi. The Gurukula s doing so much for the amelioration of 'ational Education and we confidently hope iat the public will respond to the appeal for ionetary assistance liberally. Those who ike may send their contributions direct to the Governor Gurukula Kangri.

EXAMINATIONS.

The Degree Examination will come off on the 15th February. The other College classes will be examined on the 26th February and the following days. The Adhikari Priksha will take place on the several consecutive days beginning with the 1st of March. School classes too will be examined early in March.

RESEARCH WORK.

Adequate Research in Vedic literature is the crying need of Arya Samaj at present.

It is a notorious fact that no satisfactory attempts have yet been made to elucidate the parts of Vedic Literature which Swami Daya Nand could not for want of time translate. To supply this long felt and clamant want, a well equipped department for Research Work has been inaugurated in the Gurukula. Prof. Viswa Nath and Pandit Ram Chand have been invested with the charge of the department with a Liberal supply of funds at their disposal. We hope their efforts will prove prolific of useful results.

THE WEATHER.

It rained rather copiously for a couple of days and it snowed on the adjoining hills. The cold is consequently intense yet the keen midday sun gives indication of the approach of spring.

Dr. ANSARI'S VISIT.

Dr. Ansari visited Gurukula on the 19th of January. We were all so very glad to see our esteemed leader in our midst. Our joy would have been much greater, if the occasion which brought him here had been a happy one. A telegram had been sent to him the previous day concerning the ill-health of Swami Ji and he made no delay in reaching the Gurukula. On arrival he saw Swamiji, very carefully examined his whole system, gave all necessary directions and assured us of a speedy recovery by the grace of God.

After that he was taken round the whole institution and shown all the departments in their working order. He was highly pleased to see brahmcharies living a very plain life and getting their education in so pure an atmosphere. He had a very delightful experience in the 7th class. Pandit Maha Muni Vidya Alankar was performing and explaining an experiment in Science before the students when Dr. Ansari entered the class-room. He was very curious to know if the small boys in that class could really follow the difficult experiment. So he put questions to each of them in turn. He got highly satisfactory answers to his no small surprise and expressed as his opinion that the students of the seventh class of Gurukula could easily grasp things which he and his class fellows found difficult to follow in the F. A. Class.

In the afternoon a meeting was convened under the chairmanship of Pandit Indra Ji Vidya Vachaspati and a cordial welcome accorded to the learned doctor by the students and the staff. Brief speeches were made mentioning the manifold services which the honoured guest had done to the motherland. Then he was presented with an address which was read by Br. Vidya Nidhi In reply, Dr. Ansari stated that never before in his life had he been as happy as he was that day. He envied their lot, so he said to the brahmcharies, and wished to become a child over again get admitted into Gurukula and reap the benefits of the education given to them in that free and pure atmosphere.

In the evening after having seen the students playing hockey, he left the Gurukula with a promise to return after a month or so in order to enquire about Swami Ji's health.

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SPECIAL FEATURES :—(1) Guaranteed paid up policies, (2) Guranteed surrender value, (3) Ready convertability, (4) Immediate payment of claims on proof of death or survival and titles. Ninety per cent., of the profits from the participating Brauch go to policyholder Reversionary. Bonus last declared at Rs. 10 per thousand per annum. (6) Management Indian, simple, sympathetic and accessible. (7) Females lives insured. (8) Security two lacs deposited with the Government. (9) Respectable and influential agents wanted all over India on liberal terms.

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वेद का स्वयं शिक्षक !

यदि आप स्वयं वेद पढ़ने की योग्यता प्राप्त करना चाहते हैं, तो "वेद-स्वयं-शिक्षक" को मंगवाइए। यह पुस्तक इतनी सुगम रीति से लिखी गई है कि साधारण भाषा के पुस्तक पढ़ने वाले भी इस से लाभ उठा सकते हैं। और वेद के मंत्र लगाने की योग्यता प्राप्त कर सकते हैं। अनुभव लीजिए। मूल्य १॥) डेढ़ रु० । शीघ्र मंगवाइए।

मंत्री—स्वाध्याय-मंडल, औंध (जिला सातारा)

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